THE RELIEF SOCIETY MAGAZINE

Vol. XI JANUARY, 1924 No. 1

CONTENTS

The New Year	Alfred Lambourne	1
Portrait of Mrs. Sarah Ahlstrom Nelson		2
The Dreamer	Mrs. Sarah Ahlstrom Nelson	3
Portrait of Claire Stewart Boyer		4
Child	Mrs. Claire Stewart Boyer	5
Mrs. Jeannette A. Hyde		6
The Eliza Roxey Snow Memorial Contest		7
New Year's Editorial		8
Martha Ann Smith Harris	Richard P. Harris	11
National Council of Women		19
Miss Zalia	Elsie C. Carroll	21
Recommendations of General Board Respecting Maternity and Health		27
Contagious and Infectious Diseases and Quarantine Regulations	Dr. Jane W. Skolfield	31
The Companionship of Parents and Children	Julia A. F. Lund	34
Notes from the Field	Amy Brown Lyman	42
Guide Lessons for March		46

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Room 20 Bishop's Bldg. Salt Lake City, Utah
$1.00 a Year—Single Copy, 10c

Canada and Foreign, $1.25 a Year—15c Single Copy

Entered as second-class matter at the Post Office, Salt Lake City, Utah

DUPLICATE

v. 11
1924

Begin Now to Plan An Electrical Gifts

There are so many appropriate and useful electrical gifts that you have only to choose the right one! Electric table appliances, lamps, irons,— toy ranges and toy trains for the children— a host of gifts that will be greatly appreciated.

Utah Power & Light Co.

EFFICIENT PUBLIC SERVICE

Temple and Burial Clothes

Complete Suits
For Men and Women

Variety of Grades and Prices

Prompt and Careful Attention
to
Mail—Telephone—Telegraph Orders

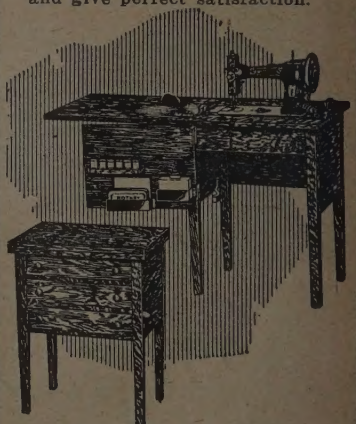
Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

23 Bishop's Building
Salt Lake City, Utah
Phone Wasatch 3286

WE ARE INFORMED

This space will bring business, because readers of this paper want the goods that save labor and give perfect satisfaction.



"Puritan Model White" Electric Machine

TREADLE MACH'S TAKEN IN TRADE

WHITE SEWING MACHINE CO.
72 So. Main

Quality First with

W. M. McCONAHAY
THE JEWELER

64 So. Main Phone Was. 1821
Salt Lake City, Utah

When Shopping Mention Relief Society Magazine

This is Your Privilege

To—

Visit the Adult Work Shop for the Blind, 120 East 1st South, Old City Hall, and see the blind adults in action making carpets, rugs, couch covers, pillow tops, clothes bags, and many other useful articles.

By buying their products, we are making it possible for the Blind to support themselves, thus bringing happiness and contentment into their lives. It is the duty of those who can see, to make it possible for these ambitious and industrious people to live and be happy.

A visit to the shop will convince you that you can be of great assistance to them by creating a market for the things they produce.

Phone Hy. 1658-R. From 8 a. m. to 12 m.

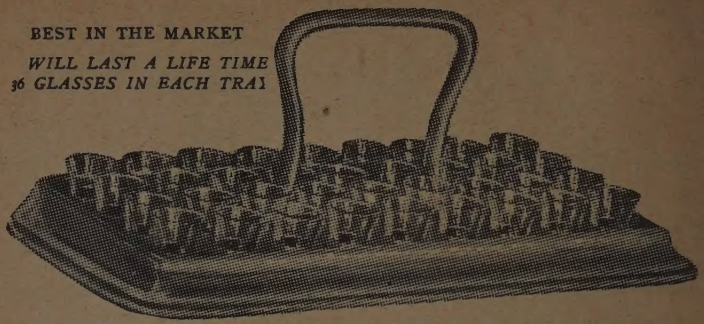
339231

Individual Sacrament Sets Now in Stock

BEST IN THE MARKET

WILL LAST A LIFE TIME

36 GLASSES IN EACH TRAY



RECOMMENDED BY PATRONS. REFERENCES FURNISHED

Made especially for L. D. S. Churches, and successfully used in Utah and Intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE

Satisfaction guaranteed. Inquiries cheerfully answered

THE LATEST ACKNOWLEDGEMENT

Bishop's Office, Bern, Idaho, May 2, 1921.

"I am in receipt of the Individual Sacrament Set, consisting of four trays and the proper number of glasses.

"Everything arrived in good condition. We are very pleased with it. I take this occasion to thank you for your kindness."

BUREAU OF INFORMATION

Temple Block Salt Lake City

Ask your dealer for Z. C. M. I. Factory Made

Kiddies' Allovers

DUTCH CUT

They are the famous Mountaineer Brand in dark blue, light blue, striped and khaki

Mothers—they are just what you need for the little tots—and the kiddies like them too

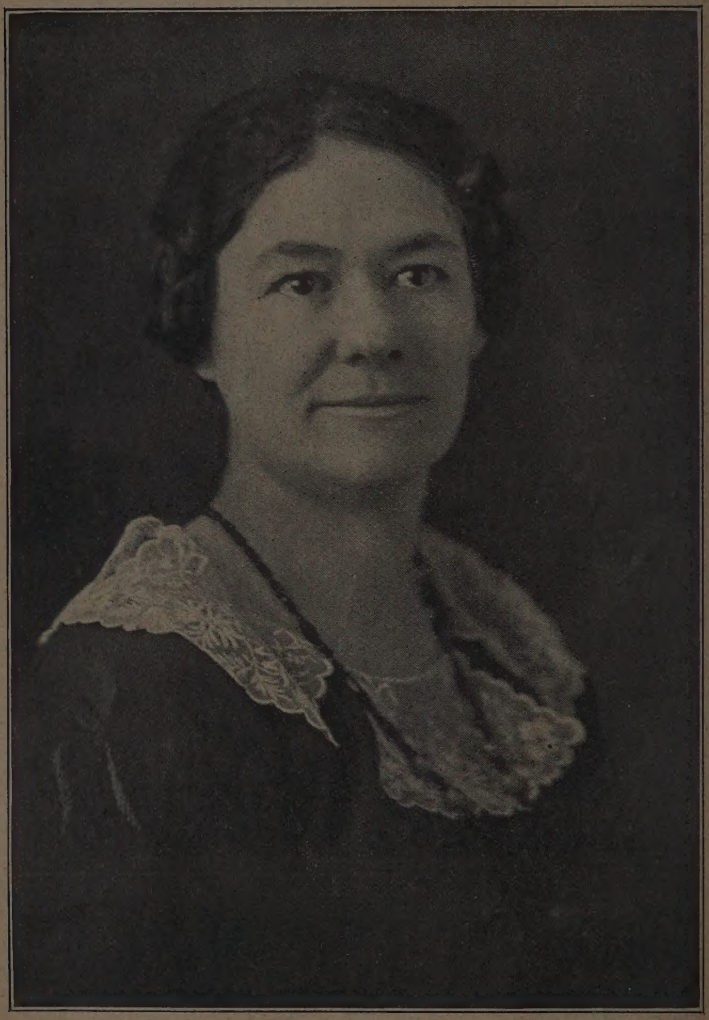
Bancroft Library
University of California
WITHDRAWN
THE BANCROFT LIBRARY
F835
R373
v. 11

THE NEW YEAR

Methought I looked upon the year to be,
That, like a seraph, bright and wondrous shone;
And, standing at his side, I seemed to see
The mighty figure of the year that's gone.
Ah, so resplendent was the form and face
Of that New Year mine eyes ached at the sight.
I in the features of the Old did trace
The stern repose that came with ended fight.
The past year proudly showed his many scars,
And spoke of deeds the future yet shall pen;
The other told of Peace when hates and wars,
No more shall dwarf or shake the souls of men:
The Old Year battles knew where millions died,
The gates Divine the New Year opens wide!

ALFRED LAMBOURNE.

Editor's Note: This poem, published in the Deseret News 1918-1919 is still timely and is one of the good things that bears repetition.



Mrs. Sarah Ahlstrom Nelson
Rexburg, Idaho.

The Dreamer

By Mrs. Sarah Ahlstrom Nelson
Rexburg, Idaho, Awarded First Prize.

I sat and dreamed,
Unmindful that the day was passing on,
That humble duties waited to be done;
My mind on pinnacles of castles fair,
Amibtion mounting on a golden stair.
And, as I wandered in enchanted lands,
I neither saw nor heeded baby hands
Outstretched in sweet and dimpled loveliness,
A coaxing invitation to caress.
Distasteful cares of life I bade begone,
Forgetting Duty's urgent call
I still dreamed on.

I sat and dreamed
Now listened to the sound of pattering feet,
Now childhood's laughter, innocent and sweet.
The flower-decked scene appeared not to my view,
Now fleecy clouds with mountains peeping through,
The murmuring brook, the droning of the bee,
Earth's sweetest songs no music held for me.
Ignoring Nature's wealth of beauties rare,
Self-centered, grasping at elusive air,
Still gazing toward the distant horizon,
I turned my eyes from love and joy
And still dreamed on.

I sat and dreamed
And longed for power to make my dreams come true.
And while my eyes sought skies of endless blue,
My life seemed to become a broken stair,
With more of pain than I knew how to bear,
Of hopes deferred that tried my inmost soul,
Of yawning chasms 'twixt myself and goal.
Till, in despair, I roused myself at last
To find the evening shadows deepening fast,
And drowsy birds still chirping in their trees;
All things seemed peaceful and at rest but me.
How could I know that since the morning's dawn
Life's sweetest gifts had passed me by
While I dreamed on?

MRS. CLAIRE STEWART BOYER,
SALT LAKE CITY.

Child

By Mrs. Claire Stewart Boyer, Salt Lake City
Awarded Second Prize

Dreamer
Questioner
Teller of Tales,
You stand before me,
And I see
Great visions in your eyes,
Visions unknown but wise—
You know eternity.

But Life as yet is just a parable
To ponder on,
Revealing, year by year,
Man's blundering apprenticeship
To God:
And you, a stranger in a foreign land,
As yet can't understand.

But you can take the bits of wonderment
Fast slipping from your once-celestial hold,
And, blending them with earth's most transient lights,
Great tales unfold—
Tales that make wise men gape
And rich men stare,
And both turn to the cross again
In prayer.

Mrs. Jeanette A. Hyde

Mrs. Hyde has recently spent two weeks in the East, where she has had some very gratifying experiences. Among those experiences was the privilege of a luncheon at the White House, on December 12, with President and Mrs. Coolidge as host and hostess.

Passing from Washington to Newark, Mrs. Hyde made an address at a broadcasting station, following Mrs. Franklin D. Roosevelt. The station is equipped with powerful amplifiers that transfer the sound to Japan, the Phillipine Islands, New Zealand and Australia.

Some weeks ago we wrote a paragraph congratulating Mrs. Hyde on the number of awards she received at the recent fair. The conference notes crowded the matter usually published under the heading, "Items About Women" out of the Magazine. Despite the fact that is has been impossible to publish the items for two months, we feel there is still something of interest in it for our readers, so we include it in this issue:

Mrs. Jeannette A. Hyde, manager of the *Relief Society Magazine,* is a prize winner of the first order. She captured forty-four first prizes and eleven second prizes at the recent state fair held in Salt Lake City. These prizes were given for bottled tomatoes, fresh blackberries, blackberry jam, fresh satsuma plums, yellow and white peaches, raspberries and strawberries, and other achievements in home ecenomic lines, one prize having been given for the hand work on a bedspread. Mrs. Hyde has always been interested in expert work in the home, the subject of home economics being very dear to her heart. She appears to be one of the good divines who can follow her own teaching. The General Board extends most hearty congratulations to Mrs. Hyde and we feel sure that all of the Relief Society organizations throughout the Church join with it in extending to her its heartiest felicitations.

THE

Relief Society Magazine

Vol. XI. JANUARY, 1924 No. 1

The Eliza Roxey Snow Memorial Contest

The *Magazine* greets its readers of the new year with the results of the Eliza Roxey Snow Memorial contest. Forty-seven poems were submitted, two of the number arriving too late to be entered. The judges were Mrs. Annie Wells Cannon, of the General Board, Professor Harrison R. Merrill, of the Brigham Young University, and Miss Irene Tolton, of the faculty of the University of Utah.

Before the poems were submitted to the judges a sifting committee went over them, selecting what they deemed to be the best, in order that the work of the judges might be lightened. As a result of the sifting, twenty poems were submitted to the judges. This sifting committee consisted of Mrs. Annie Wells Cannon, Mrs. Lottie Paul Baxter, Mrs. Julia A. F. Lund, and Mrs. Rosannah C. Irvine. The judges handled the material separately, never having had a meeting, yet their judgment was practically unanimous.

The first prize for *The Dreamer* is awarded to Mrs. Parley Nelson, of Rexburg, Idaho; the second, *Child*, to Mrs. Claire Stewart Boyer, of Salt Lake City. A number of poems received honorable mention. They are the poems, respectively, of Mrs. Annie D. Palmer, of Provo, Mrs. Minnie Iverson Hodapp, of Salem, Mrs. Lucy Wright Snow, of Royal Oak, Michigan, Mrs. Hazel Washburn, of Kirtland, New Mexico, and Mrs. Hattie Critchlow Jensen, of Salt Lake City. All of these poems will be published in due course of time and paid for at the regular *Magazine* rate. Other poems not receiving the first or second award or honorable mention that have sufficient merit for publication will be published and paid for.

We congratulate Mrs. Nelson and Mrs. Boyer, also those who have been fortunate enough to receive honorable mention and suggest that they do not fail to cultivate their gift, for the gift of song has always been regarded as one of the prime gifts of the gods.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS - - - - - - President
MRS. JENNIE BRIMHALL KNIGHT - - - - - - First Counselor
MRS. LOUIISE YATES ROBISON - - - - - - Second Counselor
MRS. AMY BROWN LYMAN - - - - - General Secretary and Treasurer

Mrs. Emma A. Empey — Mrs. Lalene H. Hart — Mrs. Amy Whipple Evans
Mrs. Jeanette A. Hyde — Mrs. Lotta Paul Baxter — Mrs. Ethel Reynolds Smith
Miss Sarah M. McLelland — Mrs. Julia A. Child — Mrs. Barbara Howell Richards
Miss Lillian Cameron — Mrs. Cora L. Bennion — Mrs. Rosannah C. Irvine
Mrs. Annie Wells Cannon — Mrs. Julia A. F. Lund — Miss Alice Louise Reynolds

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - CLARISSA SMITH WILLIAMS
Associate Editor - - - - - - - - - - - ALICE LOUISE REYNOLDS
Business Manager - - - - - - - - - - - JEANETTE A. HYDE
Assistant Manager - - - - - - - - - - - AMY BROWN LYMAN

Room 29, Bishop's Building, Salt Lake City, Utah

Vol. XI. JANUARY, 1924 No. 1.

New Year's Editorial

As the New Year approaches, the Relief Society is sending from headquarters clothing of all sorts to the Latter-day Saints who are in distress in continental Europe, particularly in Germany. This is a day when the very life of people depends upon the disposition to give. Despite all that has been done by way of amelioration for the sorely stricken countries of Europe, Governor Allen of Kansas is responsible for the statement that fifteen million women and children have perished in the Near East since 1914. One million, he tells us, were saved last year through the relief that America sent. All this suffering is a melancholy commentary on the failure of the Lord's children to live at peace with one another and promote the ways of life rather than precipitate death.

The interest taken in the Bok Peace Award is dramatic in the extreme. November 15, at midnight, was the last minute a plan could be submitted. Of the 22,165 manuscripts entered, 500 came in the last mail and many persons arrived too late to submit their plans. The brain of man seems to be fertile enough, the necessity all compelling; other requisites necessary to the establishment of peace seem to be lacking. Let us hope that the New Year has something vital to offer, and that the world's achievement on behalf of peace will not be negligible when 1925 throws open her arms to receive us.

If this shall be true, then 1924 will indeed be a happy New Year.

Child Labor

The Child Labor Law was pronounced unconstitutional by the Supreme Court of the United States. The disappointment following this decision was nation-wide, for a number of reasons. An immense amount of energy had been expended both by men and women to bring about the passage of the law: much money was collected and disbursed for the same reason, all to no avail.

These items, not without importance in the matter, pale into insignificance when we consider that in many parts of the United States children have again been exploited in cotton mills, in oyster beds, in factories, in mines, sometimes on farms, and sometimes on ranches.

An investigation carried on in New England by the Department of Labor about a year ago disclosed the fact "that children, five, six, and seven years of age, were working late at night at occupations which strain the eyes and blister and callous the hands." They were found working, not in factories, but on factory work at home, work given out by the factories.

"Fingers were cut on the threads that must be drawn from lace. In some homes machines had been installed and fingers were crushed or cut in using them. So, till ten o'clock, or eleven o'clock, or twelve o'clock at night the children work. Of course, the smaller ones fell asleep at work before this time.

"Many families worked at home on these products during times when some of their members were ill with communicable diseases. In the families studied, at least nineteen cases of tuberculosis were reported. Occasionally a manufacturer would claim to be keeping up the system out of charitable motives. In the state where this study was made, no regulation of any kind existed."

A bill proposing an amendment to the constitution was drafted and presented to the last Congress. The Congressional committees of women, and, no doubt, interested men, worked and waited for it to become law. As the time for the closing of Congress drew near, the women were almost in a frenzy of excitement in their eagerness to obtain the passage of the measure. But they were doomed to disappointment.

The Congress now in session will be charged with the important duty of passing an amendment to the constitution. Every mother heart is extended in earnest pleading that the hour of its passage be not delayed. We beseech the members of Congress to turn in fatherly solicitude toward these children. We desire a consistent child labor law that will protect children from abuse. We voice the sentiment contained in Josephine Hammond's poem which follows:

The Toll

A weary, work-worn child went by me on the street today.
The day is haunted by her famished, meager face,
So blank of all the light-shine of a soul.
The grasping monster, Greed, sits snug behind this sacrifice;
Here, in a law-environed world, a Christian race
Lifts to his clutch a child's scarred hands as toll.

Our broad, elolving days somehow shall bring surcease of woe
To all the stunted youth who toil in cramping bands
Of ignorance to feed this wasteful gain;
But, meanwhile, in the dust of stars, the gentle Christ must groan
With bitter anguish as he feels these grimy hands
Grip round his heart: bled that great heart in vain!

A weary, work-worn child went by me on the the street today.
How long, my masters, shall the little ones be made to pay?

Legitimate Child Labor

We trust there will be no misunderstanding of our attitude on child labor. We believe that nothing more unfortunate could happen to children than to have them grow up in idleness. Work is necessary for their proper development physically, mentally, and morally. Work is the law of growth and all children, who are able, should be encouraged to work. The child labor that we deplore is that labor which taxes the child beyond its strength and eventually wrecks its powers. To drag a child out of bed at four o'clock in the morning to work in oyster beds; to have a little child sitting up until midnight pulling fine threads and cutting its fingers with the threads; to have a child do practically a day's work on the farm before it goes to school, are crimes against the child and sore crimes against the next generation. This is the child labor we condemn.

We are sorry that the December issue of the magazine had gone to press when we learned of the birth of a daughter to President and Mrs. Charles H. Hart. We extend congratulations to the parents and feel sure that our subscribers who have had the opportunity of reading Mrs. Lalene H. Hart's articles, under the caption of, *"Of Interest To Women"* will rejoice in her good fortune and will be willing to wait until she fully recovers her strength for succeeding articles.

Martha Ann Smith Harris

By her Grandson Richard P. Harris

About the year 1837, while those who believed in the divinity of the mission of Joseph Smith, the prophet, were enjoying comparative peace between the storms of persecution, the hearts of the Smith family were wrung with more than common grief by the death of Hyrum's young wife, Jerusha, leaving her husband and four motherless children.

After the removal of the Church to Nauvoo, Hyrum married Mary Fielding, one of "those lovely English girls," as she and her sister Lucy were called. Although Hyrum and Mary very much loved the four children: John, who later became patriarch of the Church, and the three girls, Lovina, Jerusha, and Sarah, yet they were made very happy when a son and, two years later, a daughter, were born to them. The son, who was later to become president of the Church, they named Joseph Fielding, and the daughter,

born in Nauvoo, on May 14, 1841, they named Martha Ann.

Martha's earliest memories were of going to visit her grandmother, Lucy Mack Smith, and of sitting on a little stool by her side; of seeing their dog Tige go to the store with a note in a basket and come back with whatever her grandmother had sent for; and of her father and her uncle Joseph holding her on their knees and stroking her head with their large soft hands. Her most vivid childhood memory, however, was of the death of her father, when she was but three years old. Hyrum had passed uninjured through many dangers, but this time Mary seemed to know what had happened. Far into the night she walked the floor while little Martha, just recovering from the measles, lay and watched her.

"Won't you come to bed, mother?"

"My dear child, go to sleep, I will come by and by."

Then after a while; "Mother, mother, come and lie down."

"Not yet, my child, not yet."

Then finally a messenger came with news of the terrible tragedy and the widow dropped fainting to the floor. Later Martha was wrapped in a blanket and a man carried her a block from their home to the Mansion House and let her look at the bodies of her father and uncle.

Two years after this, Mary and the children, driven by the mob, barely escaped from the city if Nauvoo before its destruction. The mother had succeeded in getting provisions, bedding, wagons, ox-teams, her husband's big white horse, and a few other necessities, loaded on a flat boat and taken across the Mississippi river to Montrose, Iowa. The children were taken across in a skiff and they and their mother spent the night in their camp on the bank of the river listening to the bombardment of the city of Nauvoo, at that time the largest and most beautiful city in Illinois.

By going down the river to Keokuk, Iowa, Mary traded the real estate left by her husband for wagons, oxen, cows, calves, and four horses, with which she was able to get her family moved to Winter Quarters. In the spring of 1848 they left winter quarters, on their journey across the plains, arriving in Salt Lake City September 22, after more than three months of traveling. For their trip they had four wagons (two of their own and two hired) and a big ambulance, each drawn by two yokes of oxen, except one wagon, which was drawn by two yokes of cows. They also had two more cows and some sheep which had to be driven along in the rear. Martha would do her share of the work, small as she was, gathering fuel and taking her turn at driving the loose cattle.

At one time a herd of buffaloes, which seemed miles in extent, came bellowing and running alongside the emigrant train

and frightened the travelers very much, but it passed by on one side and no harm was done.

The Indians who would come to visit the camp, very much admired Martha's golden hair and one chief wanted to buy it, offering his best pony for the two long braids, but her mother held the little girl tight and told them she would not cut her little Martha's hair if they would give her all their ponies.

The captain of the company, on one occasion, complained to Mary that she and her family were a nuisance and would delay the whole company. She turned to him and said:

"Captain Lott, I will beat you into the valley yet, and I will not ask any help from you, either."

When about half way across the plains, one ox became very sick and dropped as if dying. This was a very serious situation, as they could not go on without the ox, and Sister Smith knew from experience that she could expect very little help from the rest of the company. She therefore brought her consecrated oil and asked her brother, Joseph Fielding, and others to administer to the ox, they did so and the ox was healed. It opened its eyes, drew up its feet, arose, and continued the journey.

One morning when it was time to yoke up, their oxen could not be found and the rest of the company went on and left them. An all day's search proved useless, and as night drew near, Mary, far from camp and feeling the task to be beyond her powers, knelt and asked the Lord for help. She had barely finished her prayer when she heard lowing in the brush not far away. She went in the direction of the sound, and there, standing in a little bushy ravine, were every one of her missing cattle. After thanking the Lord for the prompt answer to her prayer, she started them toward her camp, where she arrived with them late that night.

Just before entering the valley the company encountered a severe hail-storm which scattered their cattle in all directions and while they were still hunting for them, Mary Smith, who had been far enough behind to miss the storm, passed them with her little train and fulfilled her prediction by arriving in Salt Lake City on Saturday, the 22nd; while the rest of the company did not get in until Sunday. Sunday morning, Mary got the children all washed and brushed and dressed in their best, and Sunday afternoon she put them on the wagon and drove back to the mouth of the canyon to meet the rest of the company.

After this they settled on East Mill Creek, six miles south of Salt Lake City, where by hard work and good management they soon got a home built and had a comfortable place to live. Here the family lived in peace and contentment. Joseph and Martha, guided by the example and teachings of their mother, loved and treated as full brother and sisters the children of their father's first

wife. All were treated alike and all worked to help support the family. Martha's mother taught her to knit and would measure off so much yarn that she had to knit before she could have any supper. When Martha was eleven years old she learned to spin and by the time she was thirteen years o'd she would spin four skeins of yarn a day.

Besides paying one-tenth of all of her products, and always the best, Mary Fielding Smith would often load up her big white horse with cheese, butter, and bread, and take it the six miles into Salt Lake for the poor immigrants who were continually entering the valley.

All this exertion, however, told upon her health and finally toil, privation, and anxiety turned in their bills and called for payment. While visiting at the home of President Heber C. Kimball, she became very ill and after several weeks her assembled family and friends were torn with grief at seeing her pass away.

Martha's sorrow was so intense that she went out away from the house and prayed to the Lord that she might die. The shock to Joseph was so great that he turned deathly pale and fainted and some of the others had to work with him for hours to keep him alive.

For a little more than a year the children lived on the old farm under the care of Hannah Grinnells, whom they called "Aunty Grinnells," and loved next to their mother. When Martha was thirteen years old, however, Aunty Grinnells also died, leaving the children to take care of themselves as well as they could. Martha lived a while with her mother's sister, Mrs. Mercy Thompson, and then, the remainder of the time until her marriage, she stayed at the home of her brother, Patriarch John Smith. Joseph was called on a mission to the Hawiian Islands, where he made many converts to the gospel and innumerable personal friends.

This was a very hard period in Martha's life; comforts, for her were practically non-existent and food was very scarce. Many times she would go to school with nothing but a biscuit to eat all day, only sometimes she would have a little parched corn to eat at noon. She has told many times how happy she would be when, in the springtime, she could dig up sego lily bulbs to eat and when they could gather groundcherries and make preserves. Even after she was married she and her children gathered and dried many hundreds of pounds of groundcherries for their own use and for sale.

Although she was just a little girl at this time, she had little time for idleness; she did many chores morning and night. She went to school, she herded sheep on the hills east of Salt Lake City, she spun the wool into yarn and wove the yarn into cloth,

blankets, sheets, jeans for men's clothing, and linsey with cotton warp and woolen wool for women's clothing. She used peach leaves, indigo, and red madder to make real " dyed in the wool" stripes and plaids for her dresses. With these colors and the natural wool she was able to make some pretty dresses.

One day the father of her chum, Jane Fisher, allowed the two girls to glean wheat in his field and Jane and Martha each gleaned enough wheat to buy them their winter clothes.

Then romance came along, with all its hopes and fears and joys. Although dressed in "homespun and handmade," it was romance just the same. William Jasper Harris "beheld the maiden that she was fair to look upon" and promptly lost his heart. This was a very serious condition for any young man to be in, but it did not result fatally in this instance, for Martha, being wise with the wisdom of woman, perceived the difficulty and because she loved this young man very much she promptly gave him her heart to take the place of the one he had lost. He was so grateful for this that he offered her the job of darning his socks for life.

In the midst of all her plans a call came for William to go on a mission to England, so they marked all their plans, "When he comes back," and started work on a new set of plans to occupy the time until then.

Three days before time to leave, while William hitched up his team and wagon and went to the Endowment House to be set apart for the mission, Martha helped his mother, Mrs. Emily Harris Smoot, in the work of preparing things for his journey; heavy hand-knitted socks, brown home-spun clothes, provisions and bedding.

While receiving his instructions at the Endowment House, William was asked if he had a sweetheart. He said he had, and was told, "Go and get her right now and be married."

Early in the afternoon Martha was startled by seeing William drive up to the house and come in. He soon told her why he was back so early and said, "Get your sun-bonnet, Martha, and come on."

Martha turned to William's mother and asked, "What shall I do, what shall I do?"

"Law me, honey," said Mrs. Smoot, "put on the calico dress and go on."

So Martha, dressed in a calico dress and sun-bonnet, climbed into the wagon and went to the house of the Lord to be married. Ah, but there was a good-looking couple: both tall and straight, strong and healthy from hard work and outdoor life; he, a handsome young man of twentyone, with blue eyes and light wavy

hair and she "sweet sixteen," "the calico maid," with blue eyes and golden braids.

Their only honeymoon journey was the ride back to the farm. The mother had not been idle while they were gone, and she had a fine wedding supper for them, but the young bride was so excited with the thrilling experience and the suddenness of it all that she could not eat any of it. The other girls of the neighborhood heard about it and came in that night to congratulate the newlyweds and have some fun over the event.

After two more days of hurry and preparation, the missionary left with a company of seventy to cross the plains on his way to England. On this trip it was not the covered wagon, but the covered pushcart. Two missionaries had one cart for both of them.

William and his companion had a fine handcart with red wheels and four little bows with a piece of canvas over them. In this they had to carry everything they took with them, including the food and bedding they would need on their journey.

They traveled on foot to Boston and took the ship there. The voyage over was very rough, with the usual results.

One of the other elders came to William, on an especially stormy day and said: "Billy, we are going down."

"I don't care," replied William, "let her go."

She did not go down, though, and William landed and preached the gospel to many.

Martha lived with her mother-in-law and helped her spin and weave, milk many cows, make butter and cheese, and do all the other household duties. She also taught school for two terms, and her husband's mother, taking advantage of an opportunity which she had not had before, sat beside her in the schoolroom and learned to read and write.

Then Johnston's Army came. Martha, with the rest of the family, fled south to Pondtown between Spanish Fork and Salem, and the missionaries were called home. By the time William got back, though, the trouble was practically settled and he met his wife and mother on their way back to Salt Lake.

Not long after this William was plowing, and a young man named Joseph Abbot was walking along behind him carrying a brass kettle and dropping corn in the row, when lightning struck them, melting the brass kettle and killing Abbot instantly. William was knocked unconscious, badly burned and dragged for some distance by the frightened team. The Patriarch John Smith, happened to pass that way for the first time in three years, found him, got him to breathing again, and got help to take him home.

Through faith and careful nursing William's life was saved, but he never fully recovered, and his wife and family had to suffer

many hardships and privations that would have been avoided if he had been in good physical condition and able to work hard. Four months after the accident their first son, William J. Jr., was born. Four other children were born in Salt Lake, where, for eight years, William served as a policeman.

In 1866, during the Blackhawk War, William was called to go to fight the Indians, as second lieutenant in Heber C. Kimball's company. He furnished his own horse, saddle, bridle, and bedding, and was gone for three months, fighting the Indians in Sanpete county, leaving his wife to see that the family was provided for.

The next year he was called to go to Provo as one of the minute men who formed President Brigham Young's body guard and one may still see the little adobe house where he and his family lived for years and where the six other children were born.

Martha always worked hard to help support the family. While they lived in Salt Lake she paid thirty dollars and gave six weeks work to learn the glove-making trade. For twenty years she made gloves, making forty to fifty pairs of gloves every fall and selling them for prices ranging up to seven dollars a pair. She would buy buckskin and beaver furs from the Indians as they passed through on the way to their winter camp. Her children remember at different times seeing from six to twelve big buck Indians lined up along the fence to sell her their furs and buckskins. Some of the hides she would smoke and cure herself, but for the finer gloves she got Brother H. B. Smart, of the Provo Woolen Mills, to dress the skins for her. She made short work-gloves, fine ladies-gauntlets, decorated with silk embroidery, and stage-drivers' gloves with fur backs and huge cuffs decorated with heavy beadwork, and all of perfect fit and of the finest material and workmanship.

When her children induced her to stop making gloves, because the work was too hard for her, she took up the business of making temple clothes, at which she worked until her death; even when she lay in the bed for nine months with a broken leg she would be propped up with pillows and work on temple clothes.

She has spent a large part of her life helping care for the sick and dressing and laying away the dead, very seldom receiving any material compensation for her labor and often giving of her own scanty clothing and food to poor homes where most of her work was done. It was truly said by her and her daughters that most of her work is under the ground; the finest of needle work and skillful embroidery, laid away to come forth in the glory of the morning of the first resurrection.

All of her eleven children grew up and were married in the temple, although only eight are still living. The death of one of her daughters left two little babies, a boy and a girl, whom she

took and loved and cared for as she had for her own children. Both of these grew up and were married. The girl's husband died leaving her to provide for herself and another little baby girl. This little girl she would often leave with her grandmother while she went out to work. Thus Martha Harris cared for three generations of babies, giving to each the same love and care and attention that she had the others, and the last little girl brought her much cheer and happiness, and made her life seem less lonely.

A week or two less than fifty-three years after that spring day when William J. Harris took his sweetheart to the city and brought back his wife, he was run over and killed by a team of horses, and on October 19, 1923, with her body utterly worn out from toil and suffering, her spirit left it and went to greet again in the city of the pearly gates her fair-haired, blue-eyed lover.

Martha Ann Harris paid an honest tithing all her life, she obeyed the commandments of the Lord and the teachings of his prophets, and had an absolutely firm testimony of the truth of the gospel; she has seen miraculous healings and heard speaking in tongues and interpretations of tongues; there seemed to have been an unusually thin veil between her and the spirit world. When one of her sons, working in Texas, was injured by a premature blast his family decided to keep the news from her until he was well again, so she would not worry, but she wrote and asked them please to tell her what was the matter because she knew something was wrong and she could not rest until she knew what it was. After several instances of this kind they learned to tell her immediately when anything happened to one of her family.

In 1922 she was a guest at the celebration of the seventy-fifth anniversary of the arrival of the pioneers and rode with her sister-in-law, Mrs. Julina L. Smith, to the head of Immigration Canyon to see the monument marking the spot where Brigham Young said, "This is the place."

Her living children are: Mrs. Mary E. Corbett, Mrs. Zina C. Dennis, Mrs. Martha A. Startup, Mrs. Sarah L. Passey, F. H. Harris of Provo, William J. Harris of Eureka, and Hyrum S. Harris of Springville. Her total posterity numbers one hundred fifty-two, not counting those who have married into the family.

Delegates Report Biennial of National Council of Women

Mrs. Jennie B. Knight, Counselor, Mrs. Amy Brown Lyman, General Secretary, and Mrs. Ruth May Fox, of the Young Ladies General Board, were delegates from their respective organizations to the Biennial Session of the National Council of Women, held at Decatur, Illinois, from October 29 to November 3.

It is thirty-five years since the council was organized. This recent session brought together one hundred twenty-one officers and delegates from forty organizations, whose combined membership numbers ten million women.

The program represented the various departments of work of the council. These departments are Citizenship, Child Welfare, Education, Equal Moral Standards, Extension, Federal Legislation, Finance, Immigration, Industrial Relations, Music, Permanent Peace and Public Health.

The Relief Society was very much honored this year in having a place on the program. Mrs. Amy Brown Lyman made the address on Citizenship on Tuesday morning, October 30, Mrs. Lyman's address was the only address programmed by the chairman of the Citizenship division. She told the story of training for a broader and better citizenship among the Relief Society members—described the two years course devoted to the community study that was presented under the following headings: City, County and State Administration and Finance; Health; Community Health Activities. Prevention and Cure of Disease, Local and National Health Program and Health Legislation, Sheppard-Towner Bill; Education; Local and National Program in Education with Proposed Legislation; Recreation; Relation between Recreation and Juvenile Delinquency, Proposed State Legislation for Supervised Community Recreation; Child Welfare and Child Labor; Industry; Working Conditions, Sanitation, etc., Working hours, etc.; The Immigrant.

"The course of study," said Mrs. Lyman, "was prepared by a professor of the University of Utah and published in the *Relief Society Magazine,* which has a circulatiin of 25,000 which, with a membership of 53,000 in the organization, means practically one magazine to every other member."

"The result of the course was a great awakening in all phases of community and public welfare. The uniform course of study given to the groups simultaneously inspired the members of the organization and the community to greater activity, and also

standardized public opinion. The course culminated in interest in social legislation. As a member of the House of Representatives, of the legislature of the State of Utah, I found it apparent in all communities that the women in all rural districts had created public opinion which assisted materially in the passage of the following laws: voluntary commitment law for the mental hospital, law to regulate child placing, establishment of state welfare commission, provision for community recreation, Sheppard-Towner Bill. I had the great honor of introducing the provision for the acceptance of the national Sheppard-Towner act, which passed both houses without a dissenting vote. I think Utah is the only state in the Union with such a record."

In Mrs. Lyman's address a very exceptional opportunity was afforded the women of the West to be known through their works. In this matter the Relief Society was twice fortunate: First, in furnishing such thoroughly rich and up-to-date material for its representative; second, in having a representative who could present the matter in such a pleasing and thoroughly able was as Mrs. Lyman did present it. The address was not written, but delivered from notes. Mrs. Jennie B. Knight and Mrs. Ruth May Fox have assured us of the high favor in which the address was received, and of the very appreciative comment of Mrs. Philipp North Moore, president. Since the return of the delegates, a letter has been received from Mrs. Moore, expressing her high appreciation of the address.

A report of the Relief Society work was given by Mrs. Jennie B. Knight, and the work of the Young Ladies' Mutual Improvement Association by Mrs. Ruth May Fox.

All of the delegates seemed to appreciate especially the quality of women they met. Mrs. Moore, whose executive work has attracted unusual attention in national organizations since 1904 came in for a large amount of felicitation, particularly as this was the 50th anniversary of her graduation from Vassar. Dr. Kate Waller Barrett, Mrs. Maud Wood Park, Mrs. Lucia Ames Mead and Dr. Valeria H. Parker stood out prominently in all the work of the convention.

The local committee came in for its meed of praise, both in Decatur and Springfield for arranging for a most interesting visit to President Lincoln's tomb.

The greatest possible satisfaction is expressed at the retention of Mrs. Ruth May Fox as auditor. It will be especially distinctive for our organizations to have a representative on the board of directors at the time of the meeting of the Quinquennial in 1925.

Miss Zalia

Elsie C. Carroll

"If there ain't Zalia Banks comin' up the hill." Ellen Perkins turned from the windows and addressed her daughter who still sat at the breakfast table. "Millie, bring that low rocker from the bedroom and put it right here by the fire. Sam, set the coffee-pot on the front of the stove. She'll be half froze. I'll go down and cut another slice of ham. I wonder whatever's the matter—her out so early!"

"Why, Ma," drawled Sam, "you ought to know Miss Zalia well enough to know that nothing needs to be the matter to bring her out even in the middle of the night, if she happens to think that Teenie Franson needed a new pair of shoes, or old Bill Preston's cow-shed ought to be mended." Sam laughed as he reached an ungainly arm toward the water-pitcher.

"Now, Sammy," came his mother's protesting voice from the depths of the cellar, "You just quit makin' fun of Miss Zalia. You know if she is odd there ain't a better-hearted soul in the world, and they ain't a family in this whole neighborhood but what owes her a lot. Why, when Pa died," Mrs. Perkins continued, emerging from the cellar with a slice of ham and an egg, "and I was left alone with you and Millie—two little helpless mites to look after, I don't know what I'd done without Zalia. It seemed such a big load I was left to carry—taking care of you and tryin' to finish paying for the farm—I am sure I'd a give up and gone back to Grandpa Milbourne if it hadn't been for her. But she just wouldn't let me. Said she knew I'd be sorry later, if I did. She'd not only talk to me when I'd get discouraged and blue, in that quaint cheery way of hers, but she'd come right over an' stay with us and pitch right into the work herself when there was need of it—cooking for threshers, or nursing you children when you was both down with the measles, or if a sudden rain storm threatened, helping to hustle the hay into the barns. And then when I'd think how she's raised four children and not one of 'em her own, that would give me courage, too. I tell you she's done more good in Blue Ridge than anyone else in its hull history and I don't want to ever hear either of you children makin' fun of her."

"Aw Ma, you know I wasn't makin' fun, but she *is* queer," Sam insisted.

"Well they's worse things in this world than bein' queer; but they ain't no better soul ever lived than Zalia Banks. Here, Millie,

come and tend this skillet." Mrs. Perkins handed the fork to her daughter and hurried to the door as the sound of stamping feet was heard on the board walk outside.

"Why, Zalia Banks, what in the world's brought you out so early? You must be half froze. Here, give me your shawl. Sit in the rocker by the fire and I'll fix you a bite in half a jiffy."

"Now Eilen, stop your fussin'," remonstrated the caller in an easy drawl, "I ain't cold, and I ain't hungry, but I jest had to come and tell you the news." She had permitted the brown plaid shawl to be drawn from her grey head and stooped shoulders, and sank, a bit out of breath, into the rocker Millie shoved toward her.

"You'd never guess," she went on, the excited fire in the black eyes overhung by heavy brows lighting up the thin brown features. "Edna May's wrote for me to come and live with them in the city." She held out a small pink envelope as if to verify her astonishing statement.

"Zalia!" gasped Mrs. Perkins, "You don't mean it! Edna May! and we all thought that of all them friendless children you've took in and give a home and a chance in the world, she was the ungratefulest."

"Yes, I know folks thought that, generally." Miss Zalia conceded, as she rocked back and forth, her gray linsey dress and blue gingham apron falling in voluminous folds about the tops of her broad coarse shoes. "But I reckon it was because Edna May was so pretty and full of life and hated ugliness and drudgery. Of course, she caused me more worry than all the rest of them together—because she *would* have a good time, and they was always a lot of good-for-nothing fellers hanging around her. Then when she went to the city in spite of all I could say or do—I felt bad, of course, but I never believed all the evil predictions folks made about her. Of course, I realized the dangers, but I might a knowed Edna May would only pick out the best in life. It's a gift she has. She was the most discernin' child I ever knew. She knows more about me than John and Lindy and Benny all ever found out together. I guess I never told you that the summer before she left she saved money pickin' berries—and you know how she hated it—and bought me a pink silk parasol for my birthday because she found out some way that when I was young I'd always wanted one. Course, I'd be sent to the 'sylum if I'd be seen takin' it to church like I used to dream about doin', but I guess she knowed I'd like to get it out sometime o' nights and feel its soft ruffles and dream about the time when I *was* young and could have used it. Yes, John and Benny hev both got good farms of their own now, and families; and Lindy's married and fixed comfortable. They all write once in awhile and send me a book

or a fancy dish at Christmas time, but they ain't none of 'em ever asked me to come and visit 'em unless some of the children was sick or a new baby was comin'."

Ellen Perkins was reading a second time the pink letter Azalia had handed her:

Syracuse, New York.
Dec. 1, 19—.

Dear Auntie:—We're all settled in our new home at last and have a shining blue roadster and two servants and everything to make me heavenly happy, but just one thing and *that's you*. It seems like an unbelieveable fairy tale—me finding Bob—or rather his falling in love with a silly little thing like me and wanting me to share his wonderful life. But I can't be perfectly contented when I think of you who took me in when I didn't have any one else and gave me a home and tolerated all my frivolous ways and loved me and believed in me when everyone else thought I was a worthless madcap—I can't enjoy all my good fortune and think of you there in prosy old Blue Ridge, still slaving away and sharing everybody's burdens. You weren't meant for that kind of life any more than I was, or you wouldn't care anything about pink parasols and cameo pins. So I've told Bob all about you and we both want you to play we are your very own children and come and live with us all the rest of your days.

You must come right away so you'll be rested up before the New Year, and we'll show you one grand time.

I'm sending you some things so you wont have to lose time worrying about clothes for traveling. We'll meet the 6 o'clock train on the 5th. That will give you two days to get this letter and two days to bid Blue Ridge good-bye.

Now, Auntie darling, don't you dare to disappoint us.

Your happy, expectant *Edna May*.

There was a post-script in a man's angular scrawl:

We both mean it.

"Bob."

Ellen Perkins looked up over the letter, a confusion of emotion playing on her plumb face.

"That's grand, Zalia, and goodness knows no one deserves it mor'n you. But we'll miss you, Zalia. Laws, I don't know how Blue Ridge'll get along."

Miss Zalia's rocking ceased. A wistful smile crossed the thin, brown features.

"An' I don't know what I'll do without Blue Ridge, Ellen. It's all I've ever knowed and I've got so I think a heap of it and all the folks. You wouldn't believe, maybe, that I used to hate the place just like Edna May did. I didn't have the courage to git out of it like she did and course if I had, no rich, handsome man would ever a-come layin' the world at *my* feet."

She chuckled whimsically and began to rock again. "I ain't sorry I had to stay. My life ain't been like a 'fairy dream' but it's been interestin'." She paused a moment, then continued, "But

I've decided to go. I won't sell out just at present, but I'll be glad to know something besides Blue Ridge."

"I don't blame you, Zalia, and much as we'll miss you, you'll go with the best wishes of everybody in Blue Ridge."

Although Blue Ridge was a scattered farming community, the news of Miss Zalia's good fortune soon spread. True to country hospitality, the people were eager to do something to show their regard for a life-long friend who was going to leave them. Consequently, under the leadership of Ellen Perkins and Susan White, a public picnic was hastily arranged and the evening before her departure, Miss Zalia had an opportunity of bidding Blue Ridge good-bye *en masse* at the schoolhouse, where they all gathered in a somewhat sad festivity.

More than once during the evening Miss Zalia's quick, black eye blurred, and she felt herself wavering. Wasn't it a foolish thing to leave these old friends, tried and true, for a new life of which she knew nothing—which was only a promise?

But Zalia Banks was not accustomed to changing plans once made, without some very good reason; so, even under the stress of emotion, she looked at things sensibly.

"Lands, I hate like everything to go, too," she repeated over and over during the evening to the genuine regrets expressed by first one and then another. "It wouldn't take much to change my mind right now. I never will forget you and you must all write to me and come and see me." The shaking of hands at the end of the evening was the hardest.

"Now, Mamie," she said in an undertone to good-hearted, homely, Mamie Johnson, who had been in service for many long hard years to exacting Mrs. Conover, but who had been receiving attention for the last three months from Joe Bronson, a late widower, "Now, Mamie, don't put it off too long. You don't want to be an old maid all your life like me. Why don't you surprise us all and begin the New Year by getting married?"

"I would, Miss Zalia, honestly that's what Joe wants to do," whispered Mamie, blushing happily, "but I ain't got no dress fit to wear. You see, I been sending all I could spare to Timmie and his folks since they was burned out last fall. You don't feel like gitting married without a weddin' dress and I couldn't let Joe get *that*."

Miss Zalia felt that here was a problem for her—a little problem like hundreds she had settled during her years in Blue Ridge. But there was no time to attend to it now. She would leave at five the next morning.

"Well, don't put it off any longer than is necessary," she urged as she pressed Mamie's bony hands "And when you're

married don't let Joe's children run over you. I know you'll make a good stepmother, and God bless you."

When Granny Joyce hobbled up to say good-bye, Miss Zalia had another qualm. For years she had invited Granny and old Mrs. Walker and Uncle Patrick Davis to Christmas dinner. She knew it was an event in the year for them all.

And there were the Thorne children, a little family of five orphans being kept together by the wonderful management of fourteen-year-old Margaret Ann. It was one of Miss Zalia's delights to play Santa Clause for them.

And so the evening was filled with remorseful reminders that her going away would mean less Christmas joy to many of her old friends.

She was silent on her way home in the old dog-cart with Jerry and Maria, an indigent old couple who had started West two years before to join their son on a Wyoming ranch, and who had learned, when they were near Blue Ridge, that he had been killed by a broncho. Miss Zalia had taken them in and had since then they had helped her on the farm and about the house and shared her home.

As they clattered over the frozen road she mentally defended her decision. She had surely given enough of herself to others that she need not feel guilty for taking the good fortune beckoning her now. She had always given to others. There were the long, hard years of nursing her invalid father before he died—when she might have been chosen. Yes, there had been young men who had looked upon her with more than friendly eyes, even if she had never possessed the prettiness and winsomeness of Edna May.

Jolin Sanders and Ned Palmer she remembered had been more persistent than the others but in her decisive way, she made it plain that marriage was not for her while her father needed her. And after he was gone, her only cousin, Mary, had died when Lindy was born and Zalia had taken the baby. Lindy married when she was only sixteen and moved away . Miss Zalia had found herself so lonely at that time that she had willingly taken Benny and John, for whom the county officers were seeking a home. And a few years later, when Edna May's young artist mother had died while she was trying to regain her health in the country, every one had regarded it as the natural thing for her to go to Miss Zalia's when no trace of relatives could be found.

Yes, she had given her life's best efforts to others. Surely she had a right to what happiness she could find in the years that remained for her.

And so she finished her packing after the farewell party in the schoolhouse, and the next morning was driven by Jerry

through the winter dawn to the station eight miles away. As they passed the silent farm houses along the way, more than one friendly greeting was sent to them from the lantern-lit barn yards, and Miss Zalia answered waves of blue ginham aprons from several kitchen doors. There was a smart in her eyes and a tightness in her throat as they left behind the old familiar scenes. Oh, they were good friends, and after all her life in Blue Ridge had been full of satisfactions. * * *

It was the day before Christmas. Ellen Perkins had risen early to get in all the tasks of that ever-crowded day. She finished dressing by the fire that Sam had lighted before he went to begin the chores, and was standing by the window outlining in her methodical mind the work before her, when suddenly she bent forward and strained her eyes along the hillside road extending between her own and the Banks farm. In the grey dawn someone was moving briskly up the hill. Presently she gave a queer little gasp and rushed to the bedroom door.

"Millie, come here and see if it don't look like Miss Zalia coming."

Five minutes later the well-known figure in the grey linsey, blue apron and plaid shawl was being ushered into the warm kitchen.

"I guess you're wondern' what's happened," she said, sinking into the rocker before the fire. "Well, everything was jist grand at Edna May's, and she and Bob treated me like I was a fine lady. I had a room like you read about in stories, and a maid to do anything I wanted her to, and there was books and music and wonderful pictures and long rides in an automobile, and theaters and big dinners that I didn't turn a hand over to cook. Oh, I feel like I might have been to heaven a little while, but somehow I wasn't ready to stay there.

"Edna May and her man, too, was disappointed, but they had sense enough to understand and let me have my way without making me feel that I'd hurt their feelin's. Why, Ellen, when I got to thinkin' about Christmas, all o' their big plans couldn't make me forget Blue Ridge and Granny Joyce and Mrs. Walker and Uncle Patrick—maybe all sittin' home alone to a cold bite, and the Thorne children maybe not findin' much of anything in their stocking and Mamie Johnson not being able to git married because she didn't have a weddin' dress.

"Well, I got that homesick I couldn't stand it, so I up and told Edna May that I'd have to come back. She cried a little, but soon got so busy and interested packing boxes and bundles for me to bring home that I believe she almost wanted to come herself. I promised to visit her two or three times a year, but I guess a body gits growed to the place they was planted in and

they don't feel like they really fit anywhere else. I come to tell you that Mamie's weddin' party will be in the schoolhouse on New Year's Eve. Edna May insisted on sendin' all the fixin's for a real swell affair and I wondered if your Sam could ride around after Christmas and invite all the folks."

A little later when Miss Zalia had risen to take her leave, she stood for a moment looking from the kitchen window. The grey of the dawn was giving away to purple and golden hues. Here and there in the silent, snow-covered landscape friendly smoke curled up from the low, brown farmhouses.

Zalia Banks gave a sigh of deep content.

"It seems strange, Ellen, that I used to think Blue Ridge was ugly and that the folks around here didn't amount to much." She paused—the tenderness in her angular features revealed how much that feeling had changed. "Well I must be going. Uncle Patrick'd be awful disappointed if I didn't git pumpkin pies for Christmas dinner. Jist gittin' home last night I got a lot to do." She drew the plaid shawl over her grey head and bent shoulders and went down the board walk humming tunelessly.

"Well, for goodness sake, Miss Zalia's funnier than I thought she was!" exclaimed Millie Perkins as she watched the retreating figure from the window. "To give up everythin' like that and come back here!"

"God sent her back," her mother responded with slow thoughtfulness. "Why what would Blue Ridge be without Zalia! I'm mighty glad she was 'planted' here."

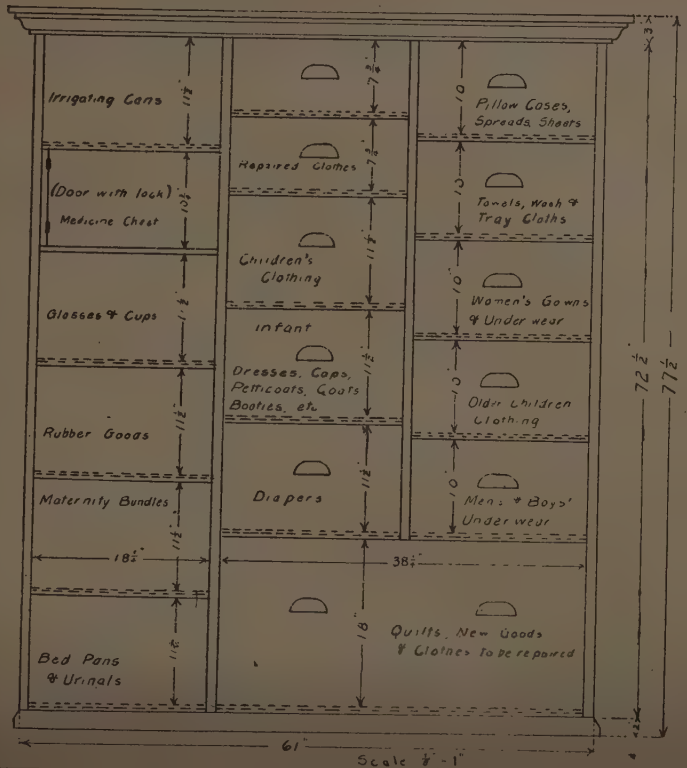
THE END

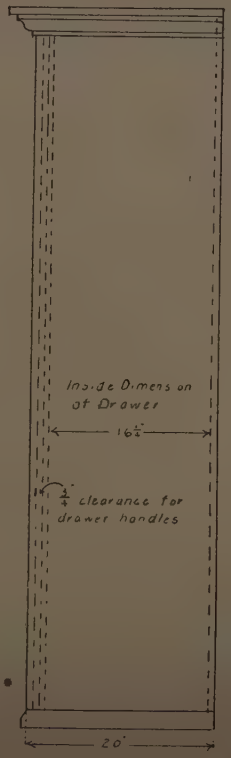
Recommendations of General Board Respecting Maternity and Health

The General Board recommends:

I. That the wheat interest be reserved for maternity and health purposes;

II. That as a first step in maternity and health work, something in the nature of a maternity chest or maternity bundles be established in each ward, or in each local community, whichever plan seems best for the community. Where several wards are located in one town, these wards might join together in this work, if desired; or where all the wards in a stake are located in one city, or its suburbs, the work might be undertaken as a stake, with the wards pooling their funds in the stake board. The Pioneer stake in Salt Lake City operates a large loan cupboard or chest for the whole stake, under the direction of the stake board. (See October conference minutes, *Relief Society Magazine,* December, 1923.)





Doors swing thus

Drawers of ⅜" material except fronts which are of ¾" material

Metal drawer pulls about 1¾" - 4"

Note that dimensions of drawers are given as inside dimensions

LOAN CLOSET

For use in Health Centers for Maternity & Infant Welfare.

Design recommended by

BUREAU OF CHILD HYGIENE

UTAH STATE BOARD OF HEALTH

Salt Lake City August 1923.

III. That previous to the establishment of a maternity chest or maternity bundles, the needs of the community in this respect be carefully studied;

IV. That where chests and bundles are provided, arrangements be such that articles may be sold, rented where people are able to pay rent, loaned when necessary, or given to the needy;

V. That whatever possible, a nurse be askel to assist the presidency, or the committee, in the care and supervision of the maternity chests and bundles.

Care of Chests and Bundles: It will readily be understood that all articles must have proper care and be kept absolutely clean and sanitary. In one locality where there is a maternity chest established, the local hospital makes room for the chest and sterilizes materials used in connection therewith. Where sanitary pads for immediate use after the birth cannot be purchased, cloths, etc., which may be used, should be sterilized by baking thoroughly for at least one hour, or if used the same day, by ironing with hot iron. It is suggested that those in charge of this work consult local doctors and nurses or hospitals with regard to the sterilizing and preparing of various articles, and their proper care when not in use.

SUGGESTIONS

1. *Maternity Chest* containing all sorts of articles for the mother and new baby; also accessories such as syringes, bed-pan, hot water bags, etc. (From such a chest articles might be selected for various needs.)
2. *Ready-to-use Maternity Bundles.*
3. *First-baby necessities* (shirt, band, gown, diaper, blanket.)
4. *Layette,* ready to use.

Note: As a beginning, a ward or community might start on a small scale and gradually add those things most needed. Some might prefer to have ready-made maternity bundles, first-baby necessities, and layettes prepared, wrapped and ready for use.

SUGGESTIONS

Note:—A large number of articles are listed below frop which may be selected those most needed in each locality.

Maternity Chest

1 bed pan
1 hot water bag
1 ice bag
1 enema can (all attachments, nose, rectal douche points, rubber tubing, clamps)
1 catheter—rubber and glass
1 rectal tube
I pitcher —1-quart size
1 slop bucket
1 electric pad

Surgical supplies

Absorbent cotton
Bandages and gauze
Boracic Acid
Lysol
Argyrol tablets, 1-grain
Glycerine
Olive oil
Vaseline tubes
Iodine
Umbilical cord
Medicine droppers—½ dozen
Measuring glasses—½ dozen
Soap—toilet and laundry
Witch hazel
Applicators (tooth picks wrapped with cotton)
Thermometers

Emergency Supplies

All types of infants' appearel—used, repaired and new. mothers' apparel—underwear and gowns.

Bedding

Pillow cases
Sheets
Spreads
Towels, wash cloths
Tray covers
Quilts, blankets, etc.

Maternity Bundles

I

1 yard white oilcloth
3 sanitary packs (to be used after birth)
safety pins
olive oil
talcum powder
Boracic Acid prepared solution
Lysol
Medicated cotton
1 bar soap

II

1 yard white oilcloth
1 white sheet
1 pad, 1-yard square
1 gown
2 large perineal pads
12 large sponges
1 binder for breast (with safety pins)
1 binder for abdomen
1 pair long hip stockings, made of outing flannel, supplied with safety pins
6 towels
1 pair rubber gloves
1 receiving blanket
1 cord tie and cord dressing
1 baby band
4 sponges
1 diaper
piece of absorbent cotton

FIRST BABY NECESSITIES: Shirt, band, gown, diaper, blanket.

LAYETTE: 6 dresses, 4 skirts, 3 shirts, 3 strips flannel, 3 dozen diapers, 4 night gowns, 1 blanket.

Note: Baby clothes should be simple and comfortable and not longer than 24 inches.

Contageous and Infectuous Diseases and Quarantine Regulations

Dr. Jane W. Skolfield

I am delighted to meet with this congregation because I feel that in this great organization perhaps we can reach a large number of people, especially in our own state and the adjoining states where the Saints reside. As a physician and as a mother, I am able to see many things both from the physician's standpoint and from the mother's standpoint, and consequently I hope to give you something of practical value on these subjects.

Our states and cities spend thousands of dollars each year in trying to protect you and your families from the ravages of disease. The health officers, which are in every county, are the agents of society, and sometimes they have a very grievous time in trying to enforce the quarantine regulations. Many people do not cooperate with the health officials, and many people feel that the quarantine laws are too strict. People should not have this attitude, because the health agents do not come to your homes for the purpose of interfering in any way. They come there to protect you and your families and the community. Every school district should have, in addition to health officers, a trained nurse to inspect the schools and the children. In some districts the school nurses are not receiving the cooperation of the parents. The people in the communities should realize the importance of the health officers and school nurses, and should cooperate with them in every possible way.

Perhaps many of you feel that the quarantine is imposed for too long a period, or that it is imposed unnecessarily when there is but a light case of some disease, but it is not the disease in itself that you need to fear, so much as it is the results which follow, and sometimes a person with a light form of disease may give the contagion to a friend and cause a death. Many people fear the yellow quarantine flag, because of the type of disease it represents, such as smallpox, typhoid and scarlet fever. But the minor diseases, such as whooping cough and measles, which are not considered seriously by many people, are also very dangerous because of the serious after-effects, and the fatalities resulting. Due to the carelessness of people in not observing the quarantine regulations, these minor diseases are very hard to control. In the past, very little precaution was taken to avoid these diseases, as people thought they must have them some time during their lives, and that they might as well have them and get them

over with, thinking that thereafter they would be immune. It has been proved beyond the shadow of a doubt that even in adult life, people can have these ailments as many as three or four times.

Measles are very contagious during the incubation period. Therefore quarantine regulation should be strictly enforced. They are also very dangerous. According to United States statistics for 1920, from 5% to 35% of all measles cases died, and during that year alone there were 20,000 deaths from measles recorded. That makes a total of approximately a half million cases of measles in the United States in one year, after all our enlightenment. These statistics do not show the number who have defective hearing and eyesight, and all the other ills which follow in the wake of measles and are often not discovered until they are fastened on the child. Some children never recover from the effects of the disease, but die later on from the after results.

In July of this year there was a great health conference in San Francisco, in connection with the American Medical Association. About twenty-two countries were represented, and thousands of people came to the great conference, where the slogan was, "Health in Education." And yet many of our people here at home do not realize that they owe it to society to help protect others from the diseases from which they may be suffering. The following communicable diseases should be reported to the board of health (or to the health officer if you have not an organized board in your town): Diphtheria, scarlet fever, smallpox, whooping cough, chicken pox, measles, mumps, membranous croup, typhoid fever, tuberculosis, cerebro-spinal meningitis, infantile paralysis, pneumonia, influenza, leprosy and cholera. It is recommended that each mother obtain from the board of health one of the pamphlets which is issued, giving the quarantine regulations, the diseases subject to quarantine, and duration of quarantine.

Diphtheria usually begins with an ordinary sore throat, and unfortunately mothers sometimes permit children to go to school with sore throats. Perhaps they are in school two or three hours before the nurse discovers the condition, and by that time, several other children may have been infected. The mother should at once isolate the child afflicted with the sore throat, and if it becomes worse, a physician should be called. With proper care at the beginning, only a light case of diphtheria may result. Perhaps a child who is coming down with scarlet fever may have only a scarlet rash, and is permitted to go to school in this condition. Scarlatina and scarlet rash are identical with scarlet fever. The child who is allowed to go to school with this scarlet rash, and who may later have but a light case of scarlet fever, can give the fever to a child who may finally succumb from it. All these communicable diseases have a special selection for the

vital organs. Scarlet fever often results in the running ear and mastoid infection.

There has been much said about smallpox quarantine and vaccination. In foreign countries children are vaccinated from the time they are six months old, but here, where we have free thought and free speech and can determine what we want, we sometimes have a hard time to control the disease. We have had only very light forms of smallpox until last year, when we had a violent form, and in some cases, people who had had smallpox or had been vaccinated a number of years before, were not immune. Sometimes, it is advisable to be re-vaccinated. Many of the cases which died from the disease had been vaccinated. Sometimes it takes the deaths of a number of prominent people in the community to save others. Thousands of people were vaccinated last year. In times past when the vaccination serum was not as pure as it is now, a number of people had very severe experiences, and the news of one or two cases of this kind made people opposed to vaccination. Many people have lost their lives from smallpox, and others have been terribly maimed. Isn't it better to be vaccinated and have but one spot on the arm, than to die from a desperate case of smallpox, or to have the whole face disfigured?

Whooping cough is one of the most serious things we have to contend with, because of the negligence in caring for this illness. I have been in many localities of this city where I have seen whooping cough signs here and there, but due to the disregard of the quarantine, people who have been free from the disease, have had to keep their children in, because the children with whooping cough were allowed to go out. Of course, the fresh air is a fine thing for the children who are recovering from whooping cough, but certainly they might keep to their own yards, and not mingle with other children, who are likely to become infected while playing with children, who are coughing, sneezing, and vomiting. The germs are on clothing, books, side-walks, grass, lawns, where children may pick them up. In some cases the quarantine is broken too soon, and children are allowed to return to school, when the parents know that they are a menace to the whole school. Sometimes mothers whose children have whooping cough hanging on, take them along when they go visiting, perhaps to see a new baby, which often results in tiny babies taking the disease. It is almost certain that whooping cough will be fatal to very tiny babies, but people have such a pronounced habit of going to see new babies, regardless of whether they have colds or other communicable diseases which may infect the mother and baby both. People could just as well wait until they are entirely free from

colds and coughs before visiting the new babies, and thus give the mothers and babies a little while longer to live.

Everyone knows that chicken pox is not serious, if it is treated right, and yet our statistics show that we have had some serious results following chicken pox. Some people think they can discriminate between chicken pox and smallpox, while it sometimes baffles the most skillful physician to determine whether the infection is a severe case of chicken pox or smallpox. No matter what disease threatens, the patient should be isolated until the quarantine physician has seen the case.

The quarantine regulations are observed much better among the poorer classes of people. In the richer classes, where people are able to call their own physicians, and are not dependent on the county physicians, they are sometimes able to prevail upon the doctor to permit them to isolate a patient, while the remainder of the family come and go at will, without any regard for the quarantine laws.

I heard of an instance in southern Utah where a case of smallpox broke out, and within a week there were sixty cases in the community, with no doctor within a radius of forty or sixty miles. Many of you have to contend with just such untoward conditions in your communities. The women in the communities should see that they have one of two things, either an active welfare committee, or a trained nurse in the schools. The cost of maintaining a nurse in the schools is only the price of one good teacher, and you have a perfect right to ask for it. A nurse can be supplied with a cost of only 25c per capita, usually. Suppose your taxes are 25c more; isn't it worth it to know that the health of your children is being safeguarded?

I know that the Latter-day Saint people have been taught to obey the law, and I know that there is not so far reaching an organization anywhere as the Relief Society, therefore, I hope that you will have some system of taking up these subjects in your communities. If your county boards of health and your schools neglect to enforce the regulations, and fail to provide adequate inspection for your school children, remember that you are tax payers, and strive to create a sentiment in favor of proper regard for quarantine laws, and make an effort to have a nurse in your school district.

The Compan onship of Parents and Children

Julia A. F. Lund, Member of General Board

My dear Sisters and Friends:—I know you will believe me when I tell you that there is a mighty conflict of feelings within me at this moment; a feeling of exalted pride and of reverent humility: pride in the membership and service of this glorious organization, humility in the sense of my own limitations and the magnitude of the subject upon which I am to address you for a short time.

I am reminded here of an experience I had some years ago when I was working in the cause of Prohibition. I went to a certain city to deliver an address. Before the meeting began, the chairman of the ladies' committee said to me, "Now Mrs. Lund, we, here, are all thoroughly converted to Prohibition, what we want of you is to tell us how to get it and how to use it when we get it." That is exactly the nature of my duty to-day, as I see it. I do not believe there is a person within the sound of my voice who is not converted to my theme; who does not firmly believe that the companionship of parents and children is one of the most absorbing and most vital issues of the hour. How to get it, how to use it, how to keep it—those are the questions. Oh, could I but answer them satisfactorily to every mother!

There are certain old truths which will be truths as long as the world endures and which no amount of progress can change. One of these is that the family (that organization consisting of father, mother, and children) is the foundation of all things in the State or Church; another, that sins against pure and healthy family life are those which of all others are sure in the end to be visited most heavily upon the nations in which they take place. So, in this social order of ours, we must work for all around us, but especially for those closest and nearest, as the best possible preparation for doing our duty to the State and to the Church. The keenest of mortal eyes see but dimly at times, but each of us as mothers can strive—at least as light and strength are given us—toward the ideal home where there must exist a perfect companionship between parents and children, built upon a feeling of mutual interest, knowledge, taste and sympathy.

In this great modern industrial civilization which we today enjoy, with opportunities and advantages such as the world has never known before, there are many and grave dangers to counter balance our achievements and our triumphs. Far more important

than the question of occupation or wealth of our people is the question of how their family life is conducted. All other things are of minor consequence, so long as there are real homes and so long as those who make up these homes do their duty to one another. One great thinker has said, "No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy." I am sure, dear sisters, there is no disagreement among us as to the importance of the home. Roosevelt has compared a home without children to a land without trees—barren and unfruitful. While some children will go wrong in spite of the best training, and some will go right even where their surroundings are most unfortunate, nevertheless an immense amount depends upon the family training, and just through this family training comes the companionship of which we are speaking. It is the animating spirit—the factor that either makes or mars the home. If I were to put the question here to-day, there is not a shadow of doubt what the answer would be—"What do our children mean to us?" OUR CHILDREN—"The lovliest flowers from God's own garden," as one old writer expressed it. The attitude of our heavenly Father toward this great privilege of parenthood is shown in the story of Abraham, upon whose head was pronounced the blessing of all worldly wealth and honor, but the triumph of triumphs, the crowning blessing, was the promise of a posterity numerous as the sands of the sea. From the inspiration of the gospel we draw the impelling motives for our aims in life, and we get a proper sense of values if we live up to its teachings. This has taught us the real significance of the question put by Him who "spake as never man spake," "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" And we mothers may all ask ourselves, "What doth it profit us, though we gain the whole world, and lose the souls of our children?" So this privilege of parenthood, this blessing of children, carries with it the gravest responsibility of life. Our duty is hard, our tasks great, but greatest of all is our reward.

Into the woman's keeping is committed the destiny of the generations to come after us. It is not a part of my subject, as I understand it, to tell what a mother should teach her sons and daughters, except in the words of a great American, "To teach boys and girls alike that they should have the privilege of making their own place in the world, and that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties; teach them that work for themselves and also for others is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but also seek to make them face life with the steadfast resolution to wrest success from labor and

adversity, and to do their whole duty before God and to man." Surely she who can thus train her sons and daughters is thrice fortunate among women, and if she has succeeded so far, she has accomplished it through the establishment of a companionship with her children. It can never be done through any other medium.

Since the world began there have only been two classes of people, one which declares that our times are the worst the world has seen, and another one which claims our times as best. I believe we as a people belong to the latter class, with some reservations. Surley we appreciate our blessings, but we are not blind enough not to see that there are many great and real dangers to be reckoned with, and those which concern us more than all others combined have to do with our children. I make the statement without qualifying it—The only real protection or adequate defense against them can be afforded by the home and its influences.

I could not—even if I wished—go into analysis of the social unrest and crime of today; those are problems of civics and economics entirely outside of my theme, but there is no denying the fact that some of our young people, especially girls, have gone in for crime professionally, on a scale extensive enough to be alarming. This subject is ably discussed by Mary E. Hamilton of the New York Police force. Her experience as a police officer in the largest city in the United States has placed her in a position to speak with authority. When asked if there was any remedy for the feminine criminal epidemic, she responded quite cheerfully, "There is at least one sure cure. Training the girl in the home. Girls are not trained in the home nowadays as they used to be. A girl should be taught some useful household tasks, or, at the very least, given by teaching and good example a good standard of morals. Many girls of today have no moral sense whatever. All crime is a form of sickness. It is not normal for the normal being, and when any child shows a tendency toward moral crookedness that child should be taken to a physician or a psychologist or both. If a girl cuts her finger the mother rushes her to the doctor. If she develops a queer disposition, the mother says she is like her paternal grandmother. Most crime could be wiped out if parents were intelligent enough to have queer acts or queer traits of character examined by some authority on the subject. We could almost abolish penal institutions if children had proper care while they were still in the grammar school. Every trait that appears later is said to develop between the ages of seven and fourteen. I can go into any advanced grammar class now and pick out the future women of the street."

Judge Ben Lindsay is not at all despondent over the girl of today. He says she is not a bad type, the real trouble is that there is no companionship between some parents and their children. It is an age of conservatism *vs.* jazz, and there is no understanding nor sympathy between them. Mothers give too little—girls take too much. They begin picking at each other instead of quietly and thoroughly threshing it out and coming to an understanding. If parents have not that patience, forbearance, and determination to understand these "jazz-age children" they will cut loose and go where they are understood, and therein lies the tragedy of the situation. It is only when parents and children come to a fellowship, built upon understanding, that they can be one in feeling and in heart. One great American orator, in a plea for harmony between the states, summed up the whole subject it seemed to me, in the words, "My countrymen, know one another and you will love one another." I am one of those who believe that, except in the realm of material invention, there is nothing new under the sun. We have heard much of late of the glory of the Pilgrim Fathers. Puritanism is held up to us as the foundation of all that is best in this glorious American commonwealth of ours, and yet the very same problem of youth was a matter of concern in Plymouth. If we scan the serious pages of Cotton Mather and Jonathan Edwards we shall find that some of the young men of their day gave occasion for serious reproof because they would smile and speak lightly upon the Sabbath day; and the demure little Puritan maid would let a stray curl escape or put a dash of bright color on her somber gown if she could by chance find one. Oh, youth is youth and will be to the end of time, and its extremes are the necessary reaction from a too conservative age, that might, unchecked, run to bigotry and intolerance. The faults of young people are often the distortion and exaggeration of a really good trait which has not been properly developed along the lines of good traits when it was in the formative stage. This is particularly true in the matter of dress. We applaud the girl's desire to dress becomingly, we should not denounce too strongly her poor taste. She needs education and proper direction, and most girls will take it too, if it is presented in the right way, by someone whom she feels understands her.

The fact that young people are ungrateful is a common lament among us today. Well, they are—it is true. But that, as other faults, is not exactly modern. Turn to the pages of the world's greatest dramatist who died about 1616 and read the mighty passion play and let your hearts go out in sympathy to tragic old Lear in his heart-broken lament, "Oh, ingratitude, thou marble-hearted fiend, more hideous when thou showest thee in a child

than in a sea monster." Some children are just naturally grateful and appreciative, others just aren't. But this development of the trait of ingratitude indicates a woeful lack of education along the lines of appreciation, either of material gifts, services rendered, or of the things worthwhile in the world. Certainly this fault, if any in all the category, can be charged to parental neglect.

Perhaps the fault in our children most painful to serious thinking people today is the lack of reverence. The disregard for any authority, temporal or spiritual. There is grave cause for concern on this point, but is the sin confined to the young alone? Is it not an irreverent age? Can we blame our children too much for reflecting the spirit of the time? Here again must we resort to the home as the one sure cure, and see to it that it is a sanctuary where the laws of God and our country are respected and observed. So we might go on with all the problems and trials of life and refer them back to the home. You are quite right in saying to yourselves, "This is a talk on the power of the home or home influence, rather than a talk on the companionship of parents." I plead guilty to taking a long and circuitous route to reach my destination. I have deliberately stressed the home as the greatest, most unfailing source of all good things in the world, but it is the workshop where human characters are built and the manner in which they are formed depends upon the relationship existing between parents and children. The home can not be what I have in my weak way suggested it should be unless these relations are of the proper character. Whether they are so or not depends, it is true, upon both parents and children, but much more upon parents. They must do their best ,most effective training before the child is old enough to appreciate what is being done. Many a child has formed the habit of incorrect speech and has felt that handicap all his life. Teach the little ones to speak correctly and to do the right thing. The wherefore will come in due time. I have said much, and yet have not even attempted to say how the home may be made to measure up to the high standards set. Here a very real difficulty presents itself, for each home has its own problems and its own standards, but there are a few great underlying principles which must be observed if any degree of success is attained.

First, the co-operative attitude must exist between the founders of the home, this to be strengthened by every new member added. It must stand upon the rock foundation of truth and moral purity. The material conditions must be such that the inmates may at least live a normal life. The great Master teacher said, "Man cannot live by bread alone," neither can children live by merely having their material wants cared for. This is very nec-

essary, it is true, but it is only a part, and so far as the mother is concerned, much the easiest part of her work. First of all parents must be trying to be, or at least putting forth their best effort in, what they wish their children to be. It is impossible for you to be an example of what you are not. The only way to teach children the beauty and use in service is to teach them how, and permit them to render it.

"Oh, go away and leave me alone, I haven't time to be bothered," said a hurried, impatient mother to her little three-year-old daughter who was trying to help perform a certain household task. Turning to me that mother remarked, "Isn't it a fact that children always want to help when they can't, and when they really can, they won't?" And I could but acknowledge the truth of the assertion, but the mental question presented itself, "With whom rests the fault?" The desire to help is born with every normal child and parents have no right to complain if, through their own neglect and rebuffing, the impulse is not encouraged and developed. There can be no such thing as household drudgery when all assist with the tasks, and through the association in the discharge of these duties comes the sweetest companionship that can be experienced. Two fathers were discussing their boys of the same age one day. One remarked, "My boy is the bane of my life, he can't do anything well, whatever he attempts he spoils." "That's strange," said the other, "I would rather have my boy help me than any other man I can hire. He knows better than I do myself at times what I want done, and he is always willing to do it." A neighbor to the two said to me, "That is a true statement of conditions as they now exist, but I think I know the cause. The one father has been almost a stranger to his son, he has never tried to teach him anything and he has no patience with the lad now because he does not know how to do things. The other father has trained the boy since infancy, they have always been pals. Before the little fellow could drive he was allowed to hold the ends of the lines, and as he grew older he was trained in the things he should know. You have seen the results. Our daily life is full of just such object lessons as these."

If I had to suggest one thing in which I think we as parents are most lacking it would be a sympathetic understanding of our children. I admit there are grave faults among our people, but the parents are quite as guilty as the children, and if we are going to hold our children and do our whole duty to them, we shall have to come out from our walls of conservatism and at least learn their ideals before we can hope to raise their standards to ours. If you want your boys to read the sermon, you will have to read the sport page. Even in this you can drive home some

of the best lessons of life. Point out to the boy (and at a certain age it has more effect than a sermon) that to became the champion of the world Jack Dempsey had to just about live up to what we have always taught in the Word of Wisdom. Live with the children, follow their paths, try with them to read "sermons in stones, books in the running brooks, and good in everything." Teach them that the flower of youth never looks so lovely as when it bends to the sun of righteousness. But at the same time make them feel that though the years may bring wrinkles and gray air, it can never take from us the spirit, the heart of youth. Know everything that claims the interest of your children, be a good sport with them, remembering always in the beautiful words of Wordsworth, "A child, more than all other gifts that earth can offer to declining man, brings hope with it and forward looking thoughts."

As I look back on the history of our people, I see a past that is full of glory; looking ahead, I see a future full of promise. We have faith that we shall not prove false to the memories of the men and women of the mighty past. They did their work and left us the splendid heritage we now enjoy. Our highest aim is through the medium of loving companionship to train our children to appreciate this inheritance. We may thus in our turn have an assured confidence that we shall be able to leave this heritage unwasted and enlarged to our children's children.

NURSE COURSE—SALT LAKE COUNTY HOSPITAL

The Salt Lake County Hospital will open a new class for nurse students in January. The course of training at this hospital occupies three years. Applicants must be between the ages of 19 and 31, and of at least average height and physique. In addition to board and lodging, pupils are given a monthly allowance of $15. Those interested in this course should write at once to the Superintendent of the County Hospital Training School, Salt Lake City, Utah.

Notes from the Field

Amy Brown Lyman

Mexican Mission

Relief Society workers will be interested in the snapshot of the Atlanta Relief Society in old Mexico, which is one of the three organized branches in Ozumha conference. A letter from Elder George H. Carstensen states that the Relief Society women in old

Mexico, although in very modest circumstances, are making every effort to better themselves and neighbors. There are in all ten Relief Societies in Mexico.

Eastern States Mission

In a letter from Miss Marie Danielsen, president of the Relief Societies of the Eastern States mission, we learn that Miss Danielsen has just returned from Massachusetts where very successful Relief Society conferences were held at New Bedford, Boston, and Lynn. The attendance at the meetings was good, and the programs given were instructive and interesting. The Societies in New Bedford and Lynn are rather permanent. They are strong organizations and are doing their part to help the conference president look after the needs of the people in their branches. The Boston branch is made up mostly of the wives of students with a few missionaries. The president, Mrs. Claire Noall Robison, wife of Professor Robison of the New England Conservatory of Music, has been very successful in getting Utah

women living in Boston to enroll. The class work in this Society is a strong feature. So interested are the members in the subjects being studied that they "pass up" other interests to attend Relief Society meetings. Mrs. Nellie Talmage of the General Board of Primary Associations has charge of the literary lessons; Mrs. Ralph Chamberlain, wife of Dr. Chamberlain, a professor at Harvard University, the social service lessons; and Miss Margaret Pierpont, a missionary girl from Provo, the theology. Some changes were made in the officers of the three organizations, and the list now stands as follows:

Boston: Mrs. Rulon Y. Robison, president; Mrs. Edna Wells Sloan and Mrs. H. J. Schulthess, counselors; Mrs. J. L. Jones, secretary; Mrs. Ralph V. Chamberlain, Mrs. Sterling Talmage and Miss Margaret Pierpont, teachers.

Lynn and Salem: Mrs. Mildred Stone, president; Mrs. Caroline Myers and Mrs. Hilda Haggstrom, counselors; Mrs. Alice S. Lingren, secretary; Mrs. Melvina Suttie, organist; Mrs. Millicent Richardson, teacher.

New Bedford: Mrs. Hilda Roberts, president; Margaret Rimmer and Lottie B. Marchant, counselors; Eleanor Rimmer, secretary; Pearl Snow, teacher.

The New York Relief Society has recently been reorganized. Mrs. Howard R. Driggs, wife of Professor Driggs of the University of Utah, who has been president of this Society for several years, was honorably released, and Mrs. Adele Cannon Howells, wife of David P. Howells, was appointed president. Mrs. Harvy Fletcher and Mrs. Elizabeth Hamlin were appointed counselors to Mrs. Howells, with Mrs. Waldo P. Midgley as secretary, and Mrs. Howard R. Driggs and Mrs. Rhean Spencer as teachers. The New York Society is planning to give a musical in the very near future. At the annual conference recently held in Brooklyn, the four Relief Societies of New York and Brooklyn furnished the luncheon which was most delicious and substantial.

The Buffalo, New York, Relief Society is in a thriving condition. The president, Mrs. Holly, who is a recent convert to the Church, is very efficient and spiritual-minded. At the recent conference in Buffalo there was a very good attendance.

Reorganizations have been effected in Scranton, Pennsylvania; Huntington, West Virginia; and Rochester, New York. The following officers are now serving in these branches:

Scranton: Mary B. Usher, president; Mary Montgomery and Beatrice Bowers, counselors; Ella M. Weidow, secretary; Margaret Holmes, Rhoda Poulsen, and Eva Pringle, teachers.

Huntington: Maude Rice, president; Manna Stresser, first counselor; Ivaloo Jeppson, secretary.

Rochester: Emma Harris Brown, president; Julia Gossman and Margaret Smith, counselors; Harriet Fose, secretary; Theressa Taif, teacher.

HEALTH WORK

The General Board is delighted with the reports which are constantly coming in from women in various localities, telling of the health conferences and clinics which are being held throughout the state, as well as in our adjoining states. Relief Society women everywhere are interested in the programs of the various states in carrying out the provisions for the Sheppard-Towner act, and they are assisting and co-operating with the educational work which is being projected. Health conferences and clinics are revealing many defects among women and children, which were previously unknown, and it is felt that follow-up work will surely come later, through the efforts of agencies and individuals.

Utah Stake.

The Utah stake Relief Society is doing some very excellent things along the line of maternity and child welfare work.

Long before the wheat interest checks were received by the wards, a special meeting of stake and ward officers was held, and it was decided that the wheat money should be used as a stake fund in the interest of maternity and child welfare; and that the work be done in cooperation with agencies organized under the Sheppard-Towner Act.

A committee of stake board members has this work in hand, and several enthusiastic Mothers' conferences have been held in Provo, Springville, and Mapleton. At these conferences Dr. Barber, director of the State Bureau of Child Hygiene, has examined hundreds of babies and given advice regarding their care; and consulted many expectant mothers in the interest of their own health and better babies. Local physicians assisted Dr. Barber, and are now giving their best service to the work he has barely begun.

The department has a loan and emergency closet well under way. The M. I. A. girls of one ward took great interest in making one of the layettes to demonstrate how it could be made simply and beautifully by the work of their hands. Another beautiful layette was made by a board member from articles of cast off clothing to demonstrate the made-over that meant no cash outlay whatever except a spool of crochet cotton. The object of these demonstrations is to encourage the simple and inexpensive infant wear that gives to the baby all the comfort of the most elaborate outfits.

The Relief Society board of this stake are particularly appreciative of the whole-hearted support of the brethren in the stake

presidency, and of the splendid co-operation of ward Relief Society officers.

HEALTH PROGRAM IN BINGHAM COUNTY, IDAHO (BLACKFOOT AND SHELLEY STAKES)

The Bingham County Nursing Service is a co-operative piece of health work which has attracted much attention and has been the subject of favorable comment wherever it is known. The Blackfoot and Shelley stake Relief Societies, joined, with the county commissioners, the boards of educatoin, in Blackfoot and Shelley, and the Red Cross, in establishing a nursing service in the schools in Bingham county.

Realizing the need of a public health nurse in this county, the Blackfoot stake Relief Society, with Mrs. Signe A. Davis, president, took the initiative. In April, 1923, the board appointed a committee of three for the purpose of interesting other organizations in a movement to secure a school nurse. The committee which consisted of Mrs. E. L. Egli, Mrs. J. T. Carruth, and Miss Gladys Huish, made a survey and interviewed other agencies and organizations. The committee was very successful in interesting others in the movement and secured the following results: The Blackfoot board of education subscribed $250; the Shelley board of education $200; the Bingham county Red Cross chapter, $400; the County commissioners, $400; the Shelley stake Relief Society, $200; and the Blackfoot stake Relief Society, $400; making a total of $1,850, which it was planned would finance the nursing program at least for nine months. A board was organized to supervise the work. The board is composed of a representative from each organization pooling funds to finance the movement, and is known as the Bingham county Nursing Service Board. Miss Edith Chaffee, one of the best public health nurses on the Red Cross staff, was engaged and everything was in readiness to begin work in October. The board is as follows: Mrs. J. T. Carruth, representing the Blackfoot stake Relief Society, chairman; Mr. J. R. Wilkins, representing the Shelley Board of Education, secretary and treasurer; Mrs. Mary Freeman, representing the Shelley stake Relief Society; Mrs. E. J. Early, representing the Bingham county Red Cross; Mr. E. D. Bloom representing the Blackfoot Board of Education; Mr. John R. Williams, representing the County commissioners.

Guide Lessons for March

LESSON I

Theology Lesson

THE PARABLES OF THE SAVIOR

(First Week in March)

A. Why Jesus Taught in Parables.

There came a time in the life of Jesus when a mixed multitude of people followed him to hear what he might say, and see what he might do. This multitude might be divided into two classes: the one, a class of truth seekers; the other, a class of unbelievers or doubters. The first class was open to conviction. It was composed of the meek, in that they were teachable. For the more part, they were disciples of Christ, that is, believers in him. To them he could talk as Jehovah talked to Moses, "face to face." Jesus said of them: "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16.) The others were persons who had no desire to learn the truth and were possessed of a determination not to be converted. (Matt. 13:15.)

Being acquainted with the prophets through a study of the scripture, and knowing the condition of these people through the spirit of discernment, he spoke to them in parables as a fulfiler of prophecy and as a teacher who recognized the psychological truth, "that a man convinced against his will is of the same opinion still." Through parables he secured their attention, and taught them the truth in a way that left them with less responsibility than if he had declared the kingdom unto them by direct discourse. These self-made skeptics, however, could not escape without being burdened with something to think about. Their intellects were moved to the point of wonder; but their hearts were not reached to the point of understanding. The spirit of testimony in mercy was withheld from them. Of the multitudes who listened to his parables, and of the millions who have read them, not one person, be that one ever so infidelic, can get away from the import of the lessons taught, so universal are his parables in their application to life.

There are twenty-nine parables spoken by the Savior recorded in the New Testament. Of these twenty-nine, seven were delivered to the multitude who stood on the shores of the Sea of Galilee, while sitting in a boat he spoke to them. (Matt. 13:2.)

On this occasion his entire discourse was parabolic. (Matt. 13:34.) In thus limiting his form of teaching on this occasion, he

fulfilled the prophecy found in Psalms 78:2, "I will open my mouth in a parable; I will utter dark sayings of old."

For one of the best things written on this topic see "Christ's Purposes in Using Parables," page 295 in *Jesus the Christ*, by James E. Talmage of the Council of the Twelve.

B. The First Parable—The Sower.

1. The setting.

The following is from *Jesus the Christ* by Talmage, page 300: *"Local Setting for the Parable of the Sower."*—Dr. R. C. Trench, in his excellent work *Notes on the Parables of our Lord* (page 57, note), quotes Dean Stanley's description of existing conditions in the place where the Parable of the Sower was given by Jesus; and as there is reason to believe that the environment has changed but little since the days of Christ, the account is here reproduced. "A slight recess in the hillside close upon the plain disclosed at once in detail, and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating corn-field descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed falling here or there on either side of it, or upon it—itself hard with the constant tramp of horse and mule and human beings. There was the 'good' rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere, descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hillside protruding here and there through the corn-fields, as elsewhere, through the grassy slopes. There were the large bushes of thorn, the 'nabk' * * * springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat."

2. The Parable.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

3. The Interpretation. (Matt. 13:18-23). "Hear ye therefore the parable of the sower.

"When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

4. Suggestions for Thought.

This parable was given to show the various states of preparation of the mind for the reception of the truth; not the soil itself, but its condition is the object of consideration. His hearers, acquainted with the soil of the country and the methods of tillage, well knew that the wayside paths that crossed the field could be made productive by plowing and harrowing. The stony land could be cleared of the rocks and the soil made strong by the use of fertilizers. The weedy parts of the field could be made to produce good crops by rooting up the tares and even the most productive soil might be improved.

A heart, hardened by prejudice against the truth, is like a hardened highway where nothing can grow. The mind with a sincerity that fails in the presence of temptation or opposition is typified by the shallow soil. The soul whose time and attention are absorbed in material interests to the exclusion of active interest in spiritual things is represented by the soil cumbered with weeds. The character that comes from seeking first the kingdom of God and his righteousness is the soil, clear of weeds, free from stones, and hardpan, and in a high state of cultivation. For a more elaborate discussion see *Jesus the Christ*, page 283 to 285.

QUESTIONS AND PROBLEMS

1. What two classes of people followed Jesus to hear what he might say and see what he might do?
2. To which class did he speak in parables?
3. Why did his disciples wonder at his teaching in parables?
4. What reason did Jesus give for his teaching in parables?
5. Give the setting to the occasion when he first spoke in parables.
6. How many parables were spoken by Jesus during his first day of parabolic teaching?
7. Repeat the parable of the Sower.
8. What was the chief object of this parable?

9. Give the Savior's interpretation of the parable of the Sower.

10. What condition of mind or spirit is represented by the weedy ground?

11. What two prophecies did Jesus fulfil by speaking in parables?

12. Give some additional points on the parable.

13. What does Dr. James E. Talmage say concerning the parable of the Sower suggesting the doctrine of fatalism? (page 285.)

14. Of what value is this parable in our day?

LESSON II

Work and Business

(Second Week in March)

LESSON III

Literature

(Third Week in March)

This lesson is in a sense a review, however, some new material is used.

Whatever the Puritans believed or did not believe; whatever virtues they practiced or failed to practice, one thing is very sure, they believed in the immortality of the soul. Lord Macaulay tells us, in substance, that the Puritan was enabled to make great sacrifices and endure untold hardships because of the vision he had of the hereafter and the glory that awaited him. Benjamin Franklin intimates that the Puritans had a tendency to be impractical; that they were inclined to neglect the here and now for the hereafter. These statements are proof of the fact that they had very unusual interest, as we see it from our present day point of view, in the life after death. We shall devote this lesson to evidences of that faith. Both Longfellow and Whittier reflect the thought of the early New England people in their attitude towards the hereafter.

We have referred elsewhere to Longefllow's poem, *Footsteps of Angels.* The referenc in th fourth stanza of the poem is to the poet's friend and brother-in-law, George W. Pierce, of whom he said long after: "I have never ceased to feel that in his death, something was taken from my own life which could never be restored." In the sixth stanza, he speaks of his young wife. The *Village Blacksmith* contains the same message, for when he hears his daughter's voice singing in the village choir "it sounds to him like her mother's voice singing in Paradise."

The Old Clock on the Stairs emphasizes the same idea. In thinking how all who have lived in the old home are scattered and htat some are fled, that "some are married, some are dead," the old clock is interpreted as saying, that they will never meet here again; that they will never be separated in the world to come. These are the words of the poem:

"Never here, forever there,
Where all parting, pain, and care,
And death, and time, shall disappear,—
Forever there, but never here!
The horologe of Eternity
Sayeth this incessantly,—
'Forever—never!
Never—forever!'"

The Psalm of Life was written at a time when Longfellow said he was unwilling to show his manuscript to anyone, it being a voice from his inmost heart at a time when he was rallying from depression. In this poem he anounces in concise and very forceful words that:

"Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Whittier, in *Snowbound,* expresses himself upon this matter in the following lines:

"Ah, brother! only I and thou
Are left of all the circle now,—
The dear home faces whereupon
That fitful firelight paled and shone.
Henceforward, listen as we will,
The voices of that hearth are still;
Look where we may, the wide earth o'er
Those lighted faces smile no more.
We tread the paths their feet have worn,
We sit beneath their orchard-trees,
We hear, like them the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er
But in the sun they cast no shade,
No voice is heard, no sign is made.
No step is on the conscious floor!
Yet Love will dream, and Faith will trust.

(Since He who knows our need is just,)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!

Two cross-palms with the Japan lilies, Whittier loved so well, encircled by a broad white satin ribbon, were sent from Mrs. Daniel Lathrop at the time of Whittier's death. Upon the ends of the ribbon was delicately printed these lines from Andrew Rykman's Prayer:

"Some sweet morning yet in God's
Dim aeonian periods,
Joyful I shall wake to see
Those I love who rest in Thee,
And to them in Thee allied
Shall my soul be satisfied."

Another exquisite floral offering came with these lines:

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Andrew Rykman's Prayer is said to have been a favorite of President McKinley's and at his request a large part was read at his funeral service. The lines quoted from both Longfellow and Whittier recall the last stanza of Wm. Clayton's justly famous Hymn, *Come, Come, Ye Saints.*

Discussion:

1. Read the last stanza of *Come, Come, Ye Saints* to the class and point out the lines that treat of the immortality of the soul.
2. Read Tennyson's *Queen of the May* and see if you can discover in that poem lines that give promise of the immortality of the soul.
3. Have someone bring Wordworth's well known poem, *We are Seven* to the class and read it and show that the little girl had faith in the life after death.

LESSON IV

Social Service

(Fourth Week in March)

THE STANDARD OF LIVING—GENERAL TYPES OF WELFARE WORK

The desire of man to help his neighbor in distress is as old as the race itself. Good Samaritans have administered to the needs and wants of those fallen by the wayside for countless generations. The spirit of brotherly love, of human interest, has found expression in many forms.

The relation of doctor to patient, of teacher to pupil, of employer to employee, of neighbor to neighbor, is often of a helpful, altruistic nature. This bond which exists in natural, human situations is a strong one, and because of its naturalness and strength, can be an important one in the solution of human problems. A doctor, a teacher, a relative, or a friend may be able to render the right kind of service at a certain time to an individual in trouble.

But in our present day society, which is becoming constantly more complex and less personal, these natural bonds cannot be relied on to care for all the difficult social situations that arise. In this day of specialization, in industry, in education, in medicine, etc., the employer, the teacher, or the physician does not often play the intimate role of adviser and friend.

The difficulties which individuals have to meet in our day are sometimes involved and often require a special kind of skill to overcome them. The friendly employer, or neighbor, or relative is not always familiar with the medical, educational and social resources of the community and often cannot render the expert kind of service that an individual may require.

But this concern that individuals have for the well-being of other individuals is still finding expression, and is the motive behind the various movements and programs that form what is known as organized welfare work.

Welfare or social work is, in a general sense, any work that is undertaken deliberately for the purpose of bettering environment or of assisting man to a better adjustment and a more complete life in this environment. In carrying out this purpose, activities have been of two quite different types: first, those of a general educational or legislative nature, which attempt to accomplish general, or group, or environmental betterment; and second, the work of a personal or special nature, which aims to effect better adjustment and more complete development of individuals and families by personal advice and treatment.

Some aspects of the first type of betterment work will now be mentioned and the second type will be left for more detailed discussion in subsequent lessons.

Many of the advances made in the field of health are the result of general measures designed for group improvement. An outstanding example is the enactment of the Sheppard-Towner (Maternity) act, which provides for the appropriation of both federal and state funds for the promotion of maternity and child welfare. The public schools, too, give an example of general work for the good of the group, in their health program, which includes physical examinations, regular weighing and measuring, and the keeping of health charts of the school children.

Milk stations, health centers, baby clinics, etc., give health advantages to certain groups and do much to raise the general health standard. The prohibition movement might also be cited as an educational and legislative accomplishment of a group of public spirited individuals who desire to contribute to the general health, moral and social betterment of the race. (Edward T. Devine's *Normal Life*: Intemperance, pages 141-145.) The tuberculosis campaign and its teachings of fundamental principles of health has been recognized as an important phase of the modern health program. (*Normal Life*: Disease, pages 152-157.) Various health ordinances, inspection of milk and public eating houses, quarantine regulations, etc., are all important sanitary achievements and are designed for the protection of the public health.

In the field of industry many significant reforms have been instituted in recent years. The better working conditions, the shorter hours, the higher wages in the major industries of the present show a decided improvement over the conditions of a few years ago. The introduction of skilled personnel officers, whose function it is to endeavor to place the employees in positions to which they are best suited, is another development of modern industry. Industrial insurance, providing for compensation to those disabled in the performance of their labors, has done much to mitigate the suffering of the families where the bread-winner has been injured. Legislation controlling the hours and types of work of women employees is generally considered desirable protective work. The stress that has been placed on the elimination of child labor will be continued until children everywhere will be relieved of the burden of early economic struggle and are given the rights of education, recreation, and natural, normal development. (*Normal Life*: Working Children, page 65; State and Federal Laws, pages 67-69.)

Changes in school standards and educational methods have been marked and many. A particularly significant one to the students of social welfare is that of compulsory school attendance until a minimum age has been reached. (*Normal Life*: School Attendance, page 69.) The development of a vocational curriculum, the establishment of part-time schools, and the organization of special classes for retarded children, each gives opportunities

to the groups in need of such training, for better future economic adjustment. (*Normal Life*: Elementary Conditions of Social Education, page 38.)

In order to provide recreation of a wholesome nature and to offer an attractive substitute for the commercialized amusements, which are often of a demoralizing nature, public amusements, public parks and playgrounds have been provided by many cities. Some communities, too, have organized festivals, pageants, plays, etc., for both children and adults. (*Normal Life*: Play, page 42.)

Behind all these movements, making their accomplishments possible, is the groping of the group concerned for the improvements and advantages they desire; but added to this group desire has been the power and strength of a large public spirited majority, who have a deep human interest in the welfare of society and the development of the race.

QUESTIONS AND PROBLEMS

1. Give an example of an act of human service. Explain the motive of the act.
2. Why is organized welfare work necessary?
3. What are the two main types of welfare work?
4. Tell what you know of the development and present status of the Sheppard-Towner act.
5. Give a short account of the prohibition movement, pointing out the motives of the leaders.
6. What are the advantages of industrial insurance?
7. When might it be a hardship on a family to comply with the compulsory education ordinance? Should the child be given a "special permit" to discontinue school, or is there some other solution to the situation?

TEACHERS' TOPIC FOR MARCH

THE GOSPEL IN THE HOME—SACRAMENT

The Last Supper—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:26, 27, 28.

A. The sacredness and solemnity of partaking of the sacrament.

B. The blessings that follow when this privilege is righteously exercised.

"Partaking of the sacrament worthily may be regarded therefore as a means of renewing our covenants before the Lord and solemnly witnessing our claim of membership in the Church of Christ." *Articles of Faith*, page 179.

EASY Vacuum Electric WASHERS

Washes by Air Pressure and Suction

Washes Clothes without injury

Robertson's "EASY" Washing Machine Co.

72 So. Main St. Salt Lake, Utah

Choose the service which will meet your needs—Wet Wash, Wet Wash Flat Ironed, Rough Dry and All Finished.

Troy
LAUNDRY

Distinctive Work

Office 319 Main St. Telephone Hyland 190

The management of the Relief Society Magazine requests, that whenever possible, remit by Post Office order in payment for subscriptions.

Salt Lake City, Dec. 26, 1923

The management of the Relief Society Magazine urges an early settlement of all outstanding accounts.

PHOENIX SILK STOCKINGS

"The Silk stocking that stands wear."

No. 365 Ladies' Black, white, brown, grey, otter.....$1.25
No. 708 Ladies' Colors as above..... 1.65
No. 368 Ladies' Full Fashioned. Colors as above..... 2.00

POSTAGE PREPAID. SEND US YOUR MAIL ORDERS.

OGDEN-UTAH KNITTING STORE

2357 Washington Ave. – Ogden, Utah

Mention Relief Society Magazine

CENTURY PRINTING CO.

231-35 Edison Street, Salt Lake City, Utah.

Catalogs, Color-Work, Programs, Publications, Commercial forms.

Service is Our Motto. Our Phone, Was. 1801.

Glazier and Taylor
HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair.....$2.00
Box of Three Pairs..... 5.75

Silk Semi-Fashioned, all colors, beautiful and durable

Per Pair.....$1.50
Box of Three Pair.....$4.25

Silk with Extra Stretch Elastic Top, the Comfort Stocking

Per Pair.....$1.65
Box of three pairs.....$4.75

Pure Silk, Semi-Fashioned, very durable All Colors

Per Pair.....$1.05
Box of Three Pairs.....$3.00

MAIL ORDERS PREPAID

TO WHOM IT MAY CONCERN

Quite a number of our agents have deducted the ten per cent commission which was formerly allowed. We desire that only the necessary amount, for exchange on post office orders and postage, be deducted from the cost of remittance.

THE RELIEF SOCIETY MAGAZINE desires to obtain the following numbers of the magazine for 1923:

23	February number	7	August number
26	March "	6	September "
3	May "	4	October "

Please notify this office how many you can furnish of each before sending them in.

To Our Magazine Subscribers

We call your attention to the very high class firms who advertise in the Magazine, and ask, whenever possible, to give them your loyal support and patronage. Also kindly mention having read their advertisement in the Magazine.

We hope by your assistance to prove our value as a medium through which to advertise.

Magazine Management.

It's Always Open Season *for*

Pumpkin PIE!

and it's easily made with

PIERCE'S PUMPKIN

A Holiday Treat

All cooked, ready for use in your favorite recipe—it makes the most appetizing pie imaginable.

Everlastingly backed by

THE UTAH CANNING CO., Ogden. Since 1888

A healthy Family needs the best Foods

—that means

Maid O'Clover

Butter - Eggs - Cheese

MAID O' CLOVER BUTTER is made from fresh, sweet cream—it is pure and wholesome.

MAID O' CLOVER EGGS are strictly fresh and large size—each egg is tested before it comes to you.

MAID O' CLOVER CHEESE is made in the tops of the mountains from the best milk and cream—it is health-giving and delicious.

Mutual Creamery Co.

Strength and Purity

No matter what your skill in the cooking art, things may go awry and the dainty "dish" fall flat—if the flavoring is at fault.

EXTRACTS

Blue Pine Extracts—Lemon and Vanilla—are strong, full of flavor and absolutely pure. Try them—you will always stay by them.

ASK YOUR GROCER

John Scowcroft & Sons Co.

Full o' Flavor

Relief Society Women—ask your grocer for Blue Pine Products